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| **Year 7 Induction** | Induction to the school  community | **Big Question**: What is community? |
| Content These introductory sessions will be devised by you to help all pupils settle in to their new school community. Content could include topics such as:   * what it means to be a Catholic school * the Mission statement and how it is lived * God speaks to us - scripture * God speaks to us - prayer * how Mass is celebrated * other topics as appropriate to your school community. | | Outcomes These will depend on the particular induction content that you choose for your school. |

**NB. Year 7 framework is on the PoG website and has been**

**corrected since uploading. Therefore the most up to date version of Y7 is online – NOT HERE!**

**The exception to this at the moment is Y7 u5, which we**

**completed 10 Nov 2015, see below.**

**Theological notes for Year 7 Unit 1**

**Big Question: How can we know what is true?**

Specific focus: Who is God?

The learning in this unit is focused on **Knowing and loving God**, **Scripture, Creation** and **Trinity**.

Please note, although all your pupils may not be Catholic, in the bullet points below, ‘we’ refers to the Church.

**Knowing and loving God:**

* God is one, existing in a trinity of persons.
* God is the eternal being who created and **sustains** all that exists.
* God is a personal God who is in a loving relationship with all creation.
* Through God’s **Self-Revelation** we come to know that God’s life is love, both given and received.
* We can know God with certainty through **natural revelation** (creation, reason and experience).
* We can also come to know God through **divine Revelation**.
* Through **grace**, God has revealed and given himself to human beings.
* God does this by revealing the **mystery** of God’s **plan** of loving goodness, formed from all eternity in Christ, for the benefit of all people.
* God has fully revealed this plan by sending **God’s beloved Son**, our Lord Jesus Christ, and the **Holy Spirit**.

**Scripture:**

* Scripture reveals the unfolding history of the **covenant relationship** and the variety of human response.
* Both **Old and New Testament** scriptures are presented as the **living Word of God**.
* Scripture is written through the **inspiration of the Holy Spirit**.
* Scripture has been received and handed on through the generations as has the **Tradition** and **Teaching of the Church**.

**Creation:**

* Creation is presented as the first and **universal revelation** of God’s love.
* Creation is the action of the **Trinity**, the first step towards the **covenant relationship** God seeks with all of humanity.
* Each human person is **created in the image of** God and called by **grace** to a covenant relationship with God and responsibility for **stewardship of God’s creation**.
* The Father, through the Son, in the power of the Holy Spirit constantly draws each of us to **this mystery**, seeking a **free and** **personal response**.
* Human nature is challenged in the struggle to **choose God alone**.

**Trinity:**

* The God whom we come to know is **One God who exists in three Persons**: Father, Son and Holy Spirit.
* God is the **source of all life** and reaches out to us in **blessing**.
* As **Son**, God is the **Word** through whom all things are made and through whom all of us are invited into full **communion** of life.
* As **Spirit**, God leads the world, the **Church** and humanity into **truth**.
* Faith in the Trinity reveals to us a communion in love and truth as the pattern for life; the highest aim and goal of human life.

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| **Year 7 Unit 1** | **How can we know what is true? Who is God?** | |
| Content  1. **What can we know?**  * Different sorts of truth, eg. scientific, religious, absolute, poetic, personal. Explore how we come to know what is true, for example the difference between knowing facts and knowing people. Raise issues of “mystery”.  1. **What do we mean by God?**  * Explore different images and concepts of God, including the images that pupils have.Highlight key terms such as creator, omnipotent, omniscient omnipresent, transcendent, immanent, eternal, infinite, all-loving, personal. Include a variety of images, including feminine images.  1. **What is Revelation?**  * Introduce different types of revelation, particularly exploring natural revelation (creation, reason and experience), and divine revelation (Scripture and Tradition). Highlight different perspectives and interpretations of revelation, for example fundamentalist, conservative and liberal perspectives. * Explore the idea that creation is a sign that God is love. * Explore some of the concepts of God that come from Scripture, such as the fact that God is a personal God. * Explore the difference between Catholic and Protestant views of revelation.  1. **What is the Trinity?**  * The distinctive Christian concept of God, as one God in three persons. Explore this concept. Look in particular at the relational aspect of God in this concept.  1. **Who is God to me?**  * Invite students to reflect on their own belief in God: do they believe in God, what do they believe God is like, etc? | | **Learning objectives:**   * To know and understand that people see truth in different ways * To know and understand how Catholics find the truth about God * To know and understand what Christians believe about God as Trinity * To reflect on the question “Who is God to me?”   **Learning outcomes:**  At **Level 3**, pupils will be able to...  \* make simple links between biblical stories and beliefs about God  \* compare their own views of God to other people’s views of God  At **Level 4**, pupils will be able to...  \* make clear, multiple links between religious sources and beliefs about God  \* consider what religion says about God’s existence and to reflect on how that influences their own beliefs about God  At **Level 5**, pupils will be able to...  \* identify different beliefs about God  \* demonstrate clearly beliefs about God and explain their own beliefs, with reasons |
| **Sources: Suggested Scripture passages**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***Scripture for reflection and prayer:***  Psalm 19:1-6, 14 (The heavens declare of God)  John 18:28-38 [38] (Jesus before Pilate: What is Truth?)  ***What can we know?***  John 14:1-7 (The Way, the Truth and the Life)  John 20:24-29 (Thomas: empirical truth)  ***What do we mean by God?***  Exodus 3:1-6, 13-15 (God in the burning bush: I Am)  Deuteronomy 6:4-7 (“Shema”: One God)  Romans 1:18-23 (Knowing God through creation; false idols)  ***What is revelation?***  Psalm 8 (Creation: natural revelation)  Matthew 16:13-20 (Authority given to Peter and his successors)  Acts 8:26-40 (Philip and the Ethiopian)  Galatians 4:6 (God’s Spirit in our hearts tells us that God is our Father)  2 Timothy 3:14-17 (All Scripture is... inspired)  Hebrews 1:1-4 (God speaks through prophets, then his Son)  2 Peter 3:16-18 (Twisting Scriptures)  ***What is the Trinity?***  Genesis 1:1-2 (Creator God; Spirit; Trinity)  Matthew 3:16-17, Mark 1:10-11, Luke 3:21-22 (Trinity)  Matthew 28:16-20 (Great Commission – relationship between Trinity)  John 14:1-17 (Trinity) | | **Sources: Suggested Church teaching**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***What can we know?***  “Man cannot fully live according to the truth unless he freely acknowledges [God’s] love and entrusts himself to his creator” (*Gaudium et Spes* - para 19)  CCC 1-3, 27-35  **What do we mean by God?**  “God, who through the Word creates all things and keeps them in existence, gives men an enduring witness to Himself in created realities.” (*Dei Verbum – para* 3)  CCC 74-100  ***What is revelation?***  “God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason…” (*Dei Verbum* - para 6)  “…sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others…” (*Dei Verbum* - para 10)  CCC 1-3, 27-35, 74-100, 144-165  CCC 39, 50-53, 74-83, 156, 295, 1954-1960 (See p.20 of the RECD – How can we know God exists?)  ***What is the Trinity?***  “The mystery of the most holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.” (CCC 261)  CCC 238-248, 253-256 |
| **RE Curriculum Directory**  **Areas of Study (pp. 11-12)**  **Revelation: *Dei Verbum***   * 1. ***Knowing and Loving God***   1.1.2 The Nature of Revelation: God’s gift of himself   * 1. ***The Trinity***   1.4.1 The Revelation of Jesus about God  ***1.5 Jesus Christ, Son of God***  1.5.1 Jesus Christ, Son of God | | **Core Religious vocabulary**  Revelation, truth, belief, immanent, transcendent, eternal, infinite, creator, all-loving, omniscient, omnipotent, omnipresent, God, Trinity, mystery, Holy Spirit, Scripture, tradition  **Other Religious Sources**  Art, eg, Rublev’s *Trinity*, Da Vinci’s *Creation*, etc  Celtic Knot  Sign of the Cross  Glory be  Hymns |

**Theological notes for Year 7 Unit 2**

**Big Question: Who is Jesus?**

Specific focus: Is Jesus special?

The learning in this unit is focused on an exploration of the second person of the Trinity, Jesus, the Son of God. Themes include Jesus as a person in history, the disciples’ experience of Jesus, Jesus as Christ/Messiah and the Incarnation.

**Jesus as a person in history**

* Jesus was a real historical figure.
* Jesus was a Jew who lived and died in Palestine in the 1st century.
* Evidence outside the New Testament refers to the existence of Jesus, for example in the writings of Josephus and Pliny.

**Disciples’** **experience of Jesus**

* All the experiences that the disciples had with Jesus led them to believe that Jesus was the **Messiah**, **Saviour** and **the** **Son of God**.
* These experiences included Jesus’ **miracles** and teachings (including **parables**), and his suffering, death and **resurrection**.
* His life, death and resurrection are the core events of human history and the heart of our faith.

**Christ/Messiah**

* The Old Testament looks forward to the **promised Messiah**, and the Jewish people had certain expectations of the Messiah.
* The Jewish people were waiting in hope for the coming of the Messiah.
* Jesus’ expression of Messiahship differed from some of the Jewish expectations of theMessiah.
* Jesus reveals himself in the Gospels as the **Christ**/Messiah through his life, death and resurrection.
* There is an expectation that the Messiah will return at the end of time.
* Some Messianic titles for Jesus are **Son of David**, **Son of Man** and Son of God.

**Incarnation**

* God enters into human history in the person of Jesus.
* Jesus Christ is the **only-begotten Son of God**: truly God and truly human.
* God, who is revealed through the person of Jesus, invites us into a loving relationship.
* **The Prologue of John** (John 1:1-18) is a profound expression of these truths. (The gospels of Matthew and Luke look at the lineage of Jesus through the genealogy in the birth narratives.)
* Some titles of Jesus referring to the Incarnation are **Emmanuel** (God with us) and **Jesus** (God who saves).
* **Advent** is the **season** when the Church celebrates the period of waiting and preparation for the threefold coming of Jesus: at his birth, in our lives and at the end of time.

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| Year 7 Unit 2 | **Who is Jesus? Is Jesus special?** | |
| **Content**   1. **How do people see Jesus?**    * Explore depictions of Jesus in modern day culture, including pupils’ own perceptions of Jesus. 2. **What are the historical facts about Jesus?**     * Explore archaeological evidence and historical texts such as Josephus, Pliny, Tacitus, etc. Include briefly the geographical, religious and political contexts of Jesus’ ministry. 3. **Who was Jesus to the disciples and to his contemporaries?**    * Who did Jesus say he was?    * Explore the views of Jesus’ disciples, those who opposed him and other onlookers about who he was. Include titles such as Rabbi, Lord, Son of God and Son of Man.    * Peter’s confession of faith at Caesarea Philippi.      1. **What is meant by Messiah/Christ?**    * Old and New Testament expectations of the Messiah (warrior, suffering servant, bringer of peace, God with us). To what extent did Jesus fulfil or overturn these expectations?    * Consider the title “Son of David”. 2. **What does Jesus mean to Christians today?**    * Explore the belief that Jesus is the Saviour. Emphasise that Jesus lived, died and rose again to save us. 3. **What do we learn about Jesus during Advent?**    * Study the Prologue of John (John 1:1-18) and the Christian belief in the Incarnation, including the titles of Emmanuel and Word of God. Investigate how Jesus brings hope to those who have nothing, and how Advent marks God’s love breaking into the world. 4. **Who is Jesus to me?**     * Invite pupils to reflect on their own belief in Jesus. Provide opportunities for prayerful reflection on how pupils’ beliefs in Jesus might have changed. Provide opportunities for reconciliation. | | **Learning objectives:**   * To understand that people see Jesus in different ways. * To know and understand the significance of the belief that Jesus lived, suffered, died and rose again * To know and understand what Jesus taught about Messiahship. * To reflect on the question “Who is Jesus to me?”   **Learning outcomes:**  At **Level 3**, pupils will be able to...  \* make simple links between biblical stories and beliefs about Jesus  \* compare their own views of Jesus to other people’s views of Jesus  At **Level 4**, pupils will be able to...  \* make clear, multiple links between religious sources and beliefs about Jesus  \* consider what Christianity says about Jesus and reflect on how that influences their own beliefs about Jesus  At **Level 5**, pupils will be able to...  \* identify different beliefs about Jesus  \* demonstrate clearly beliefs about Jesus and explain their own beliefs, with reasons |
| **Suggested scripture passages:**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***Scripture for reflection and prayer:***  John 1:1-18 (The Word made flesh)  ***Who was Jesus to the disciples and to his contemporaries?***  Isaiah 61:1-4 **and** Luke 4:18-19(The Spirit of the Lord is upon me)  Matthew 26:36-46, Mark 14:32-42 and Luke 22:39-46(Gethsemane)  Mark 14:53-65 (Jesus before Pilate)  John 18:28-38 (Jesus before Pilate)  ***What is meant by the Messiah/Christ?***  1 Samuel 16:4-13 (Samuel anointing David)  Matthew 16:13-20 **and** Mark 8:27-30 (“Who do people/you say that I am?”)  Mark 1:1 (Jesus Christ)  Mark 10: 46-52 (Blind Bartimaeus: Son of David)  Mark 15:37-39 (Tearing of the veil, centurion)  Luke 4:1-13 (Temptations)  John 11:1-45 (Lazarus)  Hebrews 5:7-9 (Suffering)  ***Who is Jesus for the Christian community today?***  Matthew 28:1-20, John 20:1-18 (Resurrection)  John 13:1-16(Washing of the feet)  1 Corinthians 15:1-23 [3-8, 20-23],  Philippians 2:5-11 (Emptied himself...)  ***What do we learn about Jesus during Advent?***  Isaiah 7:14 **and** Matthew 1:18-25 (Emmanuel)  John 1:1-18 (The Word made flesh) | | **Sources: Suggested Church teaching**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***Who was Jesus to the disciples and to his contemporaries?***  “The very Word Made Flesh willed to share in human fellowship. He was present at the wedding of Cana, visited the house of Zacchaeus, ate with publicans and sinners...” (*Gaudium et Spes -* para 32)  CCC 540-560  ***What is meant by Messiah/Christ?***  “When Jesus rose up again after suffering death on the cross for mankind, he manifested that he had been appointed Lord, Messiah and priest forever and he poured out on his disciples the Spirit promised by the Father.” (*Lumen Gentium* - para 5)  “The word ‘Christ’ comes from the Greek translation of the Hebrew ‘Messiah’ which means ‘anointed’. It became the name proper to Jesus only because he accomplished perfectly the divine mission that ‘Christ’ signifies.” (CCC 436)  CCC 422-451  YouCat 73  **Who is Jesus for the Christian community today?**  “Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth.” (*Dei Verbum* – para 4)  ***What do we learn about Jesus during Advent?***  “Within the cycle of a year… unfolds the whole mystery of Christ, from the incarnation and birth...” (*Sacrosanctum Concilium* - para 102)  “When the Church celebrates… Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Saviour’s first coming, the faithful renew their ardent desire for his second coming.” (CCC 524) |
| **RE Curriculum Directory**  **Area of Study (pp.11-12)**  **Revelation: *Dei Verbum***   * 1. ***Knowing and Loving God***   1.1.2 The Nature of Revelation: God’s gift of himself  ***1.5 Jesus Christ, Son of God***  1.5.1 Jesus Christ, Son of God  1.5.2 The Promise of a Messiah and the promise of redemption fulfilled in Jesus  1.5.3 The Mystery of the Incarnation  1.5.6 Christ Our Life: Jesus, Saviour | | **Core Religious vocabulary**  Incarnation, Son of Man/God/David, Saviour, Messiah, Christ, Advent, Emmanuel, Word of God, parable, miracle  **Other Religious Sources**  Jesus in Art and film eg. catacombs paintings of Calixstus, mosaics of Good Shepherd, etc  Advent hymns and carols, eg. *Maranatha, Hark the Herald*, etc |

**Theological notes for Year 7 Unit 3:**

**Big Question: What does it mean to belong?**

Specific focus: What is the kingdom of God?

The learning in this unit is focused on an exploration of the Kingdom of God (or **Kingdom of Heaven**, as used by Matthew). Themes include **the concepts of Kingdom**, **Jesus’** **teaching on the Kingdom, the Church at the service of the Kingdom** and **recognising and living the Kingdom**.

**Concepts of Kingdom**

* The Christian concept of the **Kingdom** is not of a geographical place but is of the **sovereignty of God**.
* All are invited to become members of the Kingdom and part of the life of God.
* The Kingdom has a small beginning, but at its heart is the calling of a loving God into the **fullness of life**.
* The Kingdom is one of truth and life, of holiness and **grace**, of justice, love and peace. (See Preface for the Feast of Jesus Christ, Universal King.)
* The Kingdom is one of service.

**Jesus’** **teaching on the Kingdom**

* Jesus teaches us to pray “Thy kingdom come, thy will be done”. This expresses that the Kingdom is a present reality and a future hope.
* The **miracles** of Jesus were **signs** of the Kingdom of God. They showed Jesus’ love for humanity and reaffirmed his mission. He freed people from hunger and injustice, from sickness and from death.
* Jesus used **parables** to explain the Kingdom, which still challenge the accepted understanding of how the world works.
  + The Kingdom is of great value. (Pearl/Treasure)
  + Jesus explains that the Kingdom has a slow beginning but will grow to include everyone. (Mustard Seed)
  + The Kingdom transforms the world. (Leaven)
  + People will respond in different ways to the invitation to the Kingdom: some will choose not to be part of the Kingdom. (Parable of the Sower)
  + There are consequences to ignoring or rejecting the invitation. (Parable of the Net)
  + The Kingdom is growing secretly without people realising, which is powerful and encouraging. (Parable of the Seeds growing secretly)
  + One should not judge who is part of the Kingdom. (Parable of the Weeds)
* Jesus also taught directly about the Kingdom.
  + The Kingdom is open to those who accept it like a child. (Jesus and the children)
  + It can be hard to enter the Kingdom. (Rich young man)
  + How one should live in the Kingdom. (The Beatitudes)
* The Kingdom of God begins in those who allow themselves to be transformed by God’s love.
* Jesus taught about the end times (**eschatology**). The **Four Last Things** are **Death**, **Judgement**, **Heaven** and **Hell**. We will all be judged, we will not all be condemned.

**The Church at the service of the Kingdom**

* The Church and the Kingdom are not identical.
* The Church is not an end in itself. It is there to bring about the Kingdom of God.

**Recognising and living the Kingdom**

* The call to be part of the Kingdom of God invites a personal response.
* The Kingdom is already present in many places, through the goodness found in the world and in creation.
* The **virtues** provide a way to live the Kingdom. The **cardinal (human)** and **theological** **virtues** develop and shape us as human beings.
* Concern for the **Common Good**, the wellbeing of all, is essential. The search for **social justice** is rooted in respect for the **dignity** of every human person.

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| Year 7 Unit 3 | **What does it mean to belong? What is the Kingdom of God?** | |
| Content  1. **What does it mean to belong?**   - Refer back to the work done during the induction week.   1. **What is a kingdom?**  * Pupils to explore what the concept of kingdom means to them. * Explore what the concept of kingdom meant at the time of Jesus.  1. **What is the Kingdom to Jesus?**  * Understand what the parables teach about the Kingdom. * Explore what the miracles of Jesus reveal about (the coming of) the kingdom. * Revisit the Our Father, and explore what Jesus meant by “Thy kingdom come”. * Explore the teaching of Jesus that the Kingdom was a state of being rather than a place. * Explain the extent to which the Kingdom is both present now and is yet to come.   **4. How is the Church at the service of the Kingdom?**   * Consider how the Church is striving to be the Kingdom. * Discuss who belongs in the Kingdom. * Explore the model of the Church as Servant.   **5. What does the Kingdom mean to me?**  **-** Invite pupils to reflect on this and on how their answer to this question affects how they live. | | **Learning objectives**   * To know and understand the different concepts of “kingdom”. * To know and understand what Jesus taught about the Kingdom. * To know and understand how the Church is at the service of the Kingdom. * To reflect on the question, what is the Kingdom to me?   **Learning outcomes**  At **level 3**, pupils will be able to...  \* make simple links between the parables and beliefs about the Kingdom.  \* connect their own beliefs about the Kingdom with their behaviour and to compare those beliefs with other people’s.  At **level 4**, pupils will be able to...   * make clear, multiple links between the parables and beliefs about the Kingdom and other religious sources * consider what the Church says about the Kingdom and reflect on how that influences their own beliefs about the Kingdom.   At **level 5**, pupils will be able to...  \* compare and contrast the beliefs about the Kingdom at the time of Jesus with the teachings of Jesus himself.  \* show how these teachings affect their own decision making on important issues |
| **Sources: Suggested scripture passages**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***Scripture for reflection and prayer:***  Matthew 6:9-13 (v10) (Thy kingdom come)  ***What is a kingdom?***  Jeremiah 29:11 (My plans for you)  Daniel 2:44 (God will set up a kingdom that will never be destroyed)  Mark 1 :14-15 and Matt 3:1-2(John the Baptist – Kingdom of God at hand)  Acts 1:3-8 (Questions about the Kingdom)  ***What is Kingdom to Jesus?***  Matthew 13 (Parables of the kingdom: sower, weeds, mustard seed, yeast, pearl, net, treasures new and old)  Matthew 25:31-46 (Last Judgement)  Mark 4 (Parables of the Kingdom: mustard seed, treasure, pearl etc.)  Mark 9:1 (Promise of the Kingdom to his disciples)  Luke 17:20-21 (The Kingdom is among you)  John 18:36 (Kingdom not of this world)  Matthew 5:1-12 (Sermon on the Mount) Matthew chapters 5-7  Mark 10:13-16 (Little children)  Mark 10: 17-27 (Rich young man)  Mark 12:28-34 (Great Commandment; you are not far from the Kingdom)  ***How is the Church at the service of the Kingdom?***  Matthew 16:13-20 (Keys of the Kingdom)  Luke 4:17-21 ref: Isaiah 61:1-2 (Jesus describes his mission)  1 Corinthians 12:12ff (Body of Christ) | | **Sources: Suggested Church teaching**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***What is Kingdom to Jesus?***  “Before all things, however, the Kingdom is clearly visible in the very Person of Christ, the Son of God and the Son of Man, who came ‘to serve and to give His life as a ransom for many.’” (*Lumen Gentium* - para 5)  “By the second petition, the Church looks first to Christ's return and the final coming of the Reign of God. It also prays for the growth of the Kingdom of God in the ‘today’ of our own lives.” (*CCC* 2859)  CCC 2816-2821, 2859  YouCat 520  ***How is the Church at the service of the Kingdom?***  “While helping the world and receiving many benefits from it, the Church has a single intention: that God's kingdom may come, and that the salvation of the whole human race may come to pass.” (*Gaudium et Spes – para* 45)  “The Gospel is about the kingdom of God (cf. Lk 4:43); it is about loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. Both Christian preaching and life, then, are meant to have an impact on society.” (*Evangelii Gaudium* - para 180)  “The kingdom, already present and growing in our midst, engages us at every level of our being...” (*Evangelii Gaudium* - para 181)  *Lumen Gentium* 3, 5  YouCat 89, 139  *Gaudium et Spes* 1, 2  CCC 541-550, 567, 908-913, 942-943, 2816-2821, 2859  *Caritas in Veritate*  *Unitatis Redintegratio*, 6 |
| RE Curriculum Directory **Areas of Study**  **Church (Lumen Gentium) (RECD p.24)**  2.1 What is the Church?  2.1.1 God’s Plan  2.5 Mission  2.5.1 Mission  2.5.2 Vocation to mission  **Life in Christ (Gaudium et Spes)**  4.1.3 Beatitude   * 1. Law, Grace, Sin   4.3.4 Grace  4.3.5 Virtues  4.4 The Human Community  4.4.1 Human vocation and society  4.6 Love of Neighbour  4.6.1 Fourth to Tenth commandments | | **Core religious vocabulary**  Kingdom, sovereignty, parable, miracle, grace, Beatitudes, fullness of life, common good, dignity, justice, signs  **Other Religious Sources**  Hymns related to the Kingdom  Art and drama  Film, eg. *Pay it Forward, Millions* |

**Theological notes for Year 7 Unit 4:**

**Big Question: Is there more to life than meets the eye?**

Specific focus: What are the signs of Catholic identity?

The learning in this unit is focused on an exploration of **sacramentality**. Themes include sacramental imagination,Jesus as the **Sacrament of God,** living out **Baptism** andliving out **Eucharist**.

**Sacramental Imagination**

* **Sacramental imagination** is the Church’s way of seeing the reality of the world. It is the ability to see God in the midst of life.
* Through God’s **Self-Revelation** we come to know that God’s life is love, both given and received.
* Through **grace**, God has revealed and given himself to human beings by sending us his Son, Jesus, and the Holy Spirit.
* A sacramental view of the world recognises that all creation reveals what God is like, making God’s love and goodness present in visible and tangible ways.
* Sacramental celebrations are woven from signs and symbols which are drawn from both material creation and human culture.

**Jesus is the Sacrament of God**

* Jesus is the most perfect Sacrament of God. He is the fullness of revelation, the one who shows us what God is like. In Jesus’ teaching, actions and person, he makes God present to all.
* The Church is the Sacrament of Christ, making the love and presence of Christ a reality in the home, school, parish and wider world.

**The Seven Sacraments of the Church**

* A **Sacrament** is an **effective**, visible **sign**, experienced through the senses, of an invisible reality. Sacraments are outward signs of inward **grace**.
* The seven Sacraments – **Baptism, Confirmation, Eucharist, Marriage, Holy Orders, Reconciliation** and the **Anointing of the Sick –** were instituted by Christ.
* These Sacraments, celebrated at different times throughout our lives, are sacred encounters with Christ, where God’s loving presence is made real.
* “Sacrament” is also the word we use to describe the **rites** where these Sacraments are celebrated.

**Baptism**

* The Sacraments of Initiation – Baptism, Confirmation and Eucharist – are the foundation of Christian life.
* Through Baptism, we are incorporated into Christ. We are formed into God’s people and obtain the **forgiveness** of all **sins**. We become a new creation through water and the Holy Spirit; hence we are called, and are indeed, children of God.
* Through Baptism we become **temples** of the Holy Spirit, incorporated into the community of the **universal** **Church**, sharing in the **priesthood of Christ**.
* To live out our Baptism means to reveal God in the world by being Christ-like: called to be **priest**, **prophet** and **king**.

**Eucharist**

* Eucharist is the sacrament which **re-presents** in the **Mass** the sacrificial Death of Christ and his Resurrection – making it possible for us to eat his Body and drink his Blood.
* The whole **liturgical life** of the Church has the Eucharistic sacrifice at its core.
* Through the Eucharist, we are incorporated into Christ and joined with his sacrifice as he offers eternal praise and thanksgiving to the Father.
* At the very heart of this celebration is the bread and wine that become Christ’s Body and Blood. The Eucharist we receive is our life and food, a promise of the **eternal banquet** in heaven.
* In order to live out the Eucharist, Catholics are called to serve Christ most particularly in the poorest and most vulnerable people. In **Catholic Social Teaching** this is called the ‘**preferential option for the poor**’**.**

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| Year 7 Unit 4 | **Is there more to life than meets the eye?** **What are the signs of Catholic identity?** | |
| Content  1. **Is there more to life than meets the eye?** Explore with pupils different ways of seeing, eg. looking through a prison cell window some will see bars, others the stars outside. How do they see the world? Just the visible? What can we see beyond the ordinary? 2. **What is ‘sacramental imagination’?** - the Church’s way of seeing. Remind pupils that God was responsible for creation, so it is fundamentally good. Explore what it means that the Church sees the world sacramentally, ie. God is revealed in our lives through everyday things (eg. people, places, events, water, bread). Discuss how we might live as a result of seeing the world in this way. 3. **What is a Sacrament?**  * What is a Sacrament? (For definition – see theological notes). * Why are ordinary things – water, oil, candle (ie. ‘sacramentals’) - used?  1. **What is Baptism to Christians?**  * Explore different understandings of Baptism across different Christian traditions, eg. the difference between infant and believers’ baptism and the reasons for choosing to be baptised. * Explore what the baptismal anointing as priest, prophet and king means.  1. **What is our understanding of Eucharist?**  * Explore different understandings of Eucharist across different Christian traditions and what makes Catholic understanding unique (the Real Presence). * Explore Catholic understanding about what it means to be called to live out the Eucharist – being sacrament in the world.  1. **How might I see God in my everyday life?**  * At home, at school, in myself, in other people, in events, in creation? | | **Learning Objectives**   * To know and understand that people see the world in different ways. * To know and understand that the Church views the world sacramentally. * To know and deepen understanding of Baptism and Eucharist as Sacraments * To reflect on where I might see God in my everyday life.   **Learning Outcomes**  At **level 3**, pupils will be able to:   * say what is meant by sacramental imagination * make links to show how we might live as a result of seeing the world this way   At **level 4**, pupils will be able to:   * show an understanding of Catholic beliefs about Eucharist and Baptism. * consider how people make a decision to be baptised   At **level 5**, pupils will be able to:   * compare and contrast different traditions’ understanding of Baptism and Eucharist. * explain how living the Eucharist means being a sacrament in the world. |
| **Sources: Suggested scripture passages**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***Scripture for reflection and prayer:***  Genesis 1:31 (selection of images, with same words - meditation)  ***What is sacramental imagination?***  Genesis 1:27 (made in God’s image)  Genesis 1:31 (creation was very good)  Psalm 139 (Where can I go from your spirit… you formed me)  John 9:1-7 (Jesus heals the man with mud and spittle)  Mark 6:30-44 (Feeding of the 5000)  Luke 24:1-12 (Resurrection)  Matthew 17:1-8 (Transfiguration)  Mark 2:1-12 (Healing of the paralysed man; “your sins are forgiven”)  Mark 7:32-35 (Ephphatha, be opened)  Mark 15:33-39 (Jesus’ death, centurion’s testimony)  Luke 5:12-13 (healing of leper by touch)  ***What is a Sacrament?***  Matthew 3:13-17 Jesus’ baptism)  Matthew 28:16-20 (The commissioning of the disciples)  ***What is baptism to Christians?***  Jeremiah 1:4-8 (formed you in the womb)  Micah 6:8 (act justly, love tenderly, walk humbly with God)  Acts 1:8 (You will be my witnesses)  I Peter2 4-5 (be a holy priesthood)  James 2:5 (heirs of the kingdom)  Revelation 5:9-10 (priests to our God.. and they will reign on earth)  ***What is our understanding of Eucharist?***  Luke 24:13-35 (Emmaus)  Luke 22:14-23 (Last Supper)  John 13:1-17 (Washing of the feet)  I Corinthians 11:23-26 (Institution of the Eucharist) | | **Sources: Suggested Church teaching**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***What is sacramental imagination?***  “Holy mother Church has, moreover, instituted sacramentals. These are sacred signs; …they signify effects, particularly of a spiritual kind, which are obtained through the Church's intercession. By them…various occasions in life are rendered holy.” (*Sacrosanctum Concilium* - para 60)  “Reality is imbued with the hidden presence of God.” Pope Paul VI  ***What is a Sacrament?***  CCC 1210, 1212  “Christ instituted the sacraments of the new law.”  ***What is baptism to Christians?***  “…the …priest…teaches and rules the … people; acting in the person of Christ, he makes present the Eucharistic sacrifice… the faithful … join in the offering of the Eucharist. they likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life…” (*Lumen Gentium* - para 10)  “One becomes a member of this people not by a physical birth, but by being ‘born anew’, a birth ‘of water and the Spirit’, that is, by faith in Christ and baptism.”  (CCC 782)  “Jesus Christ is the one whom the Father anointed with the Holy Spirit and established as priest, prophet and king. The whole People of God participates in these three offices of Christ and bears the responsibilities for mission and service that flow from them.” (CCC 783)  ***What is our understanding of Eucharist?***  “At the Last Supper on the night when he was betrayed, our Saviour instituted the eucharistic sacrifice of His Body and Blood.” (*Sacrosanctum Concilium* - para 47)  “Jesus spoke of a still more intimate communion with Him and those who follow Him; “abide in me, and I in you…I am the vine, you are the branches.” and he proclaimed a mysterious and real communion between His own body and ours; “He who eats my flesh and drinks my blood, abides in me , and I in him.” (CCC 787) |
| **RE Curriculum Directory**  **Areas of Study:**  **Revelation (Dei Verbum)**  1.1 Knowing and loving God  1.1.3 Faith: the response to God’s self-revelation  **Celebration (Sacrosanctum Concilium)**  3.2 Sacraments  3.2.1 The Paschal Mystery and the Sacramental nature of the Church  3.2.3 Signs and Symbols  3.2.5 Seven sacraments  3.3 Baptism, Confirmation, Eucharist  3.3.1 Sacraments of Christian initiation  3.3.2 Baptism  3.3.4 The Eucharist  **Life in Christ (Gaudium et Spes)**  4.6 Love of Neighbour  4.6.6 Major themes of Catholic Social Teaching | | **Core religious vocabulary**  Sacraments, sacramental, Baptism, Eucharist, grace  *Some of the following suggested resources may only be suitable for teachers.*  **Other religious sources**  J Hanvey, *On the way to life*  D O’Leary, *Begin with the heart*  Marjorie Williams, *The Velveteen Rabbit*  Jean Vanier  The prayer of St Theresa of Avila, *Christ has no body now but yours* |

**Teaching notes for Year 7 Unit 5:**

**Big Question: What are the Jewish signs of identity?**

Specific focus: What are the Jewish signs of identity?

The learning in this unit is focused on an exploration of **Judaism**.

**The Hebrew Scriptures as the Heart and Life of the Jewish Community**

* The Hebrew Scriptures are the root of life and celebration for Jewish communities.
* Scripture provides the grand themes for both family and community rituals and life choices.
* The scriptures are intrinsic to the Jewish way of life such that one cannot separate the scriptures from the community’s lived experience.
* For Jewish communities this profound reality can be seen in every aspect of the life of the individual and community.

**Bar/Bat Mitzvah**

* After Bar/Bat Mitzvah boys/girls begin their adult religious life,
* ‘Bar’ means ‘son of’, and ‘Bat’ means ‘daughter of’.
* Mitzvah is a religious obligation, with a range of meaning and nuance.
* The ritual includes particular public and performative roles for family and community, particular forms of dress and particular responses and roles for the young people themselves, with major significance given to reverence for and reading of the Torah.
* In most orthodox communities a public Bat mitzvah is a relatively recent innovation. For Progressive Judaism the ceremonies for boys and girls will be identical or very similar.
* The Bar mitzvah day is usually the Sabbath of the week, and is also a celebration for family and friends.

**Shabbat**

* Shabbat (Sabbath) begins in the home before the beginning of sunset on Friday with the lighting of the candles, usually by the woman of the household. Many people will then go to synagogue for the evening service before the meal.
* There are preparations on Friday afternoon – cooking, cleaning, laying the table, washing and dressing
* The meal starts with blessing of the children by their parents, introductory songs to welcome visiting angels and recitation of prayers drawn from the Genesis creation story
* The table has a bottle of wine and two loaves of plaited bread covered with a cloth. One person, usually the father, has a special glass filled with wine and he makes the blessing of sanctification – Kiddush – for all present
* After hand washing and the eating of bread, the meal follows, often with traditional Sabbath songs between courses. The meal concludes with a sung grace.
* People do not use money, transport, shop or even carry anything in the street on Sabbath. Cooking is all done before the Sabbath begins, water kept warm in an urn and lights left on a pre-set time-switch.
* Sabbath ends as darkness falls on Saturday night and the stars appear in the sky
* The practices – what is done and what is avoided - shape the experience, but family life is core.

**Community**

* Many communities today will differ from one another but community still is a crucial dimension of life.
* The synagogue is at the core of the community. In some Jewish communities people live within walking distance of a synagogue to avoid using transport on Shabbat. This creates a neighbourhood where a high proportion of the people will be Jewish. Neighbours know and help each other. They marry within the community, so many people have ties that are familial as well as communal.
* Children study scripture at the synagogue and the study of the scriptures is central to Jewish life.
* Historically, most of the Jewish community were not well-off, so community was and a vital lifeline in times of need.
* Jewish prayer is primarily communal, and traditional communities will have services three times a day, as well as on Sabbaths and festivals.
* Tzedaka – charitable giving – is a religious obligation and Chesed – loving kindness, or mutual concern that goes beyond the basic requirements - is crucially important.
* Today, a range of bodies offer social support, eg. Jewish Care - many of whose staff are not from the Jewish community but share its religious and humanitarian values and ethos.

**Mitzvah Day**

* ‘Mitzvah’ literally means ‘commandment’, but has less formality and more warmth and intimacy in colloquial usage.
* Mitzvah Day – which is rooted in scripture - is a project initiated by a lay member of the Jewish Community that caught the popular imagination and now attracts thousands of participants annually in the UK and in a number of different countries
* Groups of volunteers spend a day either helping people or organisations beyond the boundaries of their own community or meeting some local need in a way that will benefit everyone.

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| **Year 7 Unit 5** | **What are the Jewish signs of identity?** | |
| Content **1. Your Jewish Neighbour**  • Explore the Jewish lived experience as a ‘community of communities’.  • Explore the context of being Jewish in Britain; where do Jewish people live now - where when they arrived in Britain? Some visual expression of being Jewish.  • Explore some key terminology, including ‘Orthodox’, ‘Hassidic’, ‘Liberal’, ‘Reformed’,   1. **What is Bar Mitzvah/ Bat Mitzvah?**  * Pupils explore the ceremony as a significant event in the life of an individual boy or girl.  1. **What is Shabbat?**  * Pupils explore the weekly Shabbat as an illustration of the importance of family and home in Jewish religious life.  1. **What is Jewish community life?**  * Explore different aspects of Jewish community life: marriage within community, communities living near synagogues, supporting others in community, etc. * Explore how the staff and volunteers of Jewish Care are an illustration of community life.  1. **What is Mitzvah Day?** (Wider world)  * Pupils reflect on Mitzvah Day as an example of how the values and practices of one tradition can serve society as a whole.   **6.How have I deepened my understanding of and respect for the Jewish community?**   * Do I have knowledge, understanding and respect for the Jewish faith? | | **Learning Objectives**   * To know and understand how religious tradition affects the lives of those who practise Judaism * To know and understand how Jewish family life is shaped by religious traditions * To know and understand how Jewish communities relate to the world around them * To reflect on how I respect the Jewish faith   **Learning Outcomes**  At **level 3**, pupils will be able to:   * use religious vocabulary to give reasons for Shabbat, and bar mitzvah/ bat mitzvah (AT1.2) * make links to show how Jewish people’s beliefs affect the lives of those who practise it, eg Mitzvah Day (AT2)   At **level 4**, pupils will be able to:   * use religious terms to show an understanding of Jewish rituals (AT1.2) * show understanding of how religious beliefs shape the life of Jewish communities (AT1.3) * consider how Jewish people make a decision to show loving-kindness (‘Chesed’) and ‘Tzedaka’ (literally righteousness or right-acting). (AT2)   At **level 5**, pupils will be able to:   * describe and explain the meaning and purpose of forms of worship within the Jewish community (AT1.2) * explain how their identity affects how Jewish people interact with the world around them (AT1.3)   Explain what beliefs and values inspire members of the Jewish community (AT2) |
| **Sources: Suggested scripture passages**  **What is Bar Mitzvah/ Bat Mitzvah?**  Deuteronomy 6: 1-9 and 20-25. (The great commandment. Verses 4-9 make up the first paragraph of the Shema prayer, which is crucially important for Judaism.)  **What is Shabbat?**  Genesis 1-2:3 (Creation, seventh day)  Exodus 20: 8-11 (Keep the Sabbath holy)  Deuteronomy 5: 12-15 (Keep the Sabbath holy)  **What is Jewish community life?**  Leviticus 19: 9-10 and 17-18 (love of neighbour)  Job 29: 12-16 (I am there for the needy)  Isaiah 58: 6-12 (True fasting)  **What is Mitzvah Day?** (Wider world)  Isaiah 2: 2-4 (Everlasting peace)  Isaiah 11: 1-9 (Peaceful kingdom)  Isaiah 42: 1-9 (The Lord’s servant) | | **Sources: Church teaching**  It is recommended that you read the following documents, which explain why the Catholic Church feels it is so important to dialogue with our Jewish neighbours:  *Nostra Aetate* (“In our time”), Vatican II, 1965.  *Educating to intercultural dialogue in Catholic Schools – living in harmony for a civilisation of love*, Congregation for Catholic Education, 2013  *Meeting God in Friend and Stranger,* Bishops’ Conference of England and Wales, 2010 |
| RE Curriculum Directory **Areas of study**  **Revelation (Dei Verbum)**  1.2.5 The shape of the Bible  1.3.1 The creation of the world and our first parents  **Church (Lumen Gentium)**  2.2.2 Disunity: the Reformation  2.5.3 Proclamation, dialogue and ecumenism  **Celebration (Sacrosanctum Concilium)**  3.6.3 Prayer in Judaism and other religions  **Life in Christ (Gaudium et Spes)**  4.1.4 World religions: Judaism,  4.1.5 The Church and other non-Christians. | | **Core religious vocabulary:**  Community, society, tradition, Bar/Bat Mitzvah, Shabbat, charity, Jewish Care, Mitzvah Day, synagogue, Shema, Tzedaka, Kiddush, kosher.  **Other religious sources:**   1. Bar mitzvah (boys) and bat mitzvah (girls).  * [www.myjewishlearning.com](http://www.myjewishlearning.com) – search for ‘Bar mitzvah’, ‘bat mitzvah’, ‘Synagogue’ and ‘Torah Scroll’, includes video. * [www.tes.co.uk/teaching-resource/BarMitzvah](http://www.tes.co.uk/teaching-resource/BarMitzvah) - BBC film on Bar mitzvah, based on Orthodox Jewish practice.  1. Shabbat and family life.  * For background and introductory material go to [www.myjewishlearning.com](http://www.myjewishlearning.com) – search for ‘Shabbat’ * [www.chabad.org](http://www.chabad.org) – search for ‘Mitzvah’ and ‘Traditions: Shabbat’ and click on multimedia. * [www.theus.org.uk/jewishliving](http://www.theus.org.uk/jewishliving) - United Synagogue (UK orthodox) website - for video introducing candle lighting and other Shabbat practices.  1. Community  * [www.myjewishlearning.org](http://www.myjewishlearning.org) - search ‘community’ and ‘Jewish Home and Community’ for relevant articles and ‘Tzedaka’ for material on social responsibility. * [www.**jewishcare**.org](http://www.jewishcare.org/) – the Jewish communities’ major social service agency.  1. Mitzvah Day  * [www.mitzvahday.org.uk](http://www.mitzvahday.org.uk) - Mitzvah Day site, includes video. |

**Theological notes for Year 7 Unit 6:**

**Big Question: What are the joys and challenges of life?**

Specific focus: What are the joys and challenges of living as People of God?

The learning in this unit is focused on an exploration of the joys and challenges of life, and of living the Kingdom, Kingdom people, living the Kingdom today and the call to be saints.

The resurrection appearances show that the disciples are often looking for him in the wrong ways and places (Luke 24:5). Their encounters with the Risen Christ challenge them to see the world, themselves and Jesus in new ways. The resurrection appearances still speak today, and transform the way Christians see and respond to the challenges of life.

* **The joys and challenges of living as the People of God**
* After the Ascension, the **Holy Spirit** came upon the apostles at **Pentecost**. The disciples were **transformed** and empowered to **witness** to, and **proclaim**, the good news as a result.
* In John’s Gospel, the gift of the Spirit is imparted on the evening of Easter day, when Jesus breathes on the disciples.
* Through the Holy Spirit, people are formed and guided to become God’s people through knowing God.
* The disciples witnessed to the good news by living together as a **community** of worship and service. The Church is challenged to do the same today.
* The apostles faced challenges in living the Kingdom, eg. community divisiveness, persecution and martyrdom

**The People of God**

* People who live as the people of God still enjoy lives of **prayer**, **service** and **sacrifice**.
* A **martyr** is one who gives witness to the faith, even if he or she has to die to be faithful to Christ.
* A **canonised** **Saint** is an exemplary Christian, recognised by the Church as having lived a life of holiness.
* Stages on the way to canonised sainthood: Servant of God, Venerable, Blessed, Saint
* The Communion of Saints refers to all those, living and dead, who respond to Christ’s call to live in God’s way. Saints on earth are in communion with and inspired by saints in heaven.
* “Saints on earth are in communion with and inspired by saints in heaven.” RECD 2.2, p25
* Mary is taught as the Mother **of God**, the **first disciple**. Because of unity with Christ, Mary responded to God’s word and so has a special place as **Mother of the Church**.
* Selection of contemporary and local martyrs and saints should be appropriate to the young people.

**Living as People of God today**

* We experience the joys of living as people of God, e.g. love, support from each other, being accepted, celebrations, being part of the Communion of Saints: “The Church is the people of God working to praise God by sharing Christ’s mission in the world.” RECD 2.1, p24.
* Prayer is important because it is turning the heart toward God, entering into a relationship with God. It involves creating time and space for both listening and talking to God.
* It is important to pray with others because it affirms us in our common faith, and it is the call of the Church to pray with one voice as the Body of Christ. Through it we experience the Divine presence.

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| Year 7 Unit 6 | **What are the joys and challenges of life? What are the joys and challenges of living as People of God?** | |
| Content (Research, revelation, response cycle) **1. What are the joys and challenges of life?**   * Explore with pupils the joys and challenges that they face in their everyday lives. Recognise the joys, challenges and difficulties faced by others in life. * Identify and explore some of the basic challenges such as fear, anxiety, suffering, separation, fear of the future.  1. **What were the joys and challenges of the Early Church?**  * Explore how the apostles faced challenges of living the Kingdom, e.g. the joy of the Holy Spirit received at Pentecost helped them overcome fear after Resurrection   **3. How do People of God live their lives?**   * Look at the example of those who live as the people of God, with lives of prayer, service and sacrifice. * Study contemporary and local (or otherwise relevant) martyrs and saints (which will vary between dioceses). * Explore what is meant by the Communion of Saints.   **4. What are the joys and challenges of living as People of God today?**   * Explore where we experience the joys of living as the people of God, e.g. love, support from each other, being accepted, celebrations, being part of the Communion of Saints. * Discuss the challenges of living as the people of God in the world today (e.g. ridicule, moral issues, materialism, secularism). * Reflect on how faith strengthens believers to meet these challenges. Explore why it is important to pray together   **5. What does the call to be a saint mean to me?** | | **Learning objectives:**   * To recognise the joys and challenges of life. * To know and understand that the Holy Spirit continues to bring hope in the midst of challenges in life. * To know and understand what it means to live as the people of God. * To reflect on the call to be a saint.   **Learning outcomes:**  At **level 3**, pupils will be able to...   * give reasons why believers are able to cope with the challenges of life. * make links that show how feelings and beliefs affect their own and others’ responses to life’s challenges.   At **level 4**, pupils will be able to...   * show understanding of how the call to live as the people of God has shaped the life of a believer. * consider what religion says about living as a community of faith and reflect on how it influences their own and others’ behaviour.   At **level 5**, pupils will be able to...   * identify similarities and differences between peoples’ responses to social and moral issues because of their beliefs. * explain what beliefs and values of the Early Church and saints and martyrs inspire and influence them and others.   At **level 6**, pupils will be able to...   1. explain how a commitment to living as the people of God influences the moral values and behaviour of believers. 2. use religious beliefs to give a personal perspective and make insightful comments on the challenges or benefits of living as a community of faith, giving a detailed explanation of what others say. |
| **Sources: Suggested scripture passages:**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***Scripture for reflection and prayer:***  Luke 24:13-35 (Emmaus)  ***What were the joys and challenges of the Early Church?***  John 20:19-23 (Locked doors, giving the Spirit)  John 20:24-29 (Thomas)  Acts 2:1-17 (Pentecost)  John 21:15-19 (Peter will be led where he doesn’t want to go)  ***How do people of God live their lives?***  Acts 7:55-60 (Stephen, first martyr)  Romans 6:3-11 (dead to sin and alive in Christ Jesus)  ***What are the joys and challenges of living as People of God today?***  1 Corinthians 1 1-2 (called to be saints)  Romans 8:31-39 (If God is for us, who can be against?)  ***What does the call to be a saint mean to me?***  Colossians 3:12-17 (As God’s chosen ones… do everything in the name of Jesus) | | **Sources: Suggested Church teaching**  *You are free to select from the following passages while teaching this unit. They are not prescriptive or exhaustive.*  ***What were the joys and challenges of the early Church?***  “Inequality eventually engenders a violence which recourse to arms cannot and never will be able to resolve.” (*Evangelii Gaudium* - para 60)  “But to live our human life to the fullest and to meet every challenge as a leaven of Gospel witness…will make us better Christians…” *(Evangelii Gaudium* - para 75)  ***How do people of God live their lives?***  “…from prayer, their hearts are free of self-absorption, they are desirous of doing good and sharing their lives with others.” (*Evangelii Gaudium* - para 283)  “ Mary, virgin and mother you who, moved by the Holy Spirit, welcomed the word of life, in the depths of your humble faith…” (Concluding Prayer of *Evangelii Gaudium*)  **What are the joys and challen*ges of living as People of God today?***  “An evangelising community gets involved by word and deed in people’s daily lives. It bridges distances, it is willing to abase itself if necessary and it embraces human life, touching the suffering flesh of Christ in others.” (*Evangelii Gaudium* - para 24)  “Not to share one’s wealth with the poor is to steal from them and to take away their livelihood.” (*Evangelii Gaudium* - para 5)  ***What does the call to be a saint mean to me?***  “When I invite you to become saints I am asking you not to be content with second best.”  Pope Benedict XVI, address at St Mary’s, Twickenham. |
| **RE Curriculum Directory**  **Areas of study:**  *Revelation (Dei Verbum)*  1.6 The Holy Spirit  1.6.1 The Holy Spirit  1.6.2 The Holy Spirit in the Church  *The Church (Lumen Gentium)*  2.2 One and Holy  2.2.3 The Holiness of the Church and the Communion of Saints  2.5 Mission  2.5.1 Mission  2.5.2 Vocation to mission  *Celebration (Sacrosanctum Concilium)*  3.6 Prayer  3.6.1 What is prayer?  3.6.2 A universal call  *Life in Christ (Gaudium et Spes)*  4.1.2 The desire for happiness  4.4 The Human Community  4.4.1 Human vocation and society  4.2.2 Human solidarity  4.6 Love of Neighbour  4.6.2 Call to family, community, and participation | | **Core religious vocabulary**  Martyr, saint, communion of saints, prayer, People of God  **Other Religious Sources**  Denis McBride: A broken Christ comes to a broken people and transforms them  Emmaus PowerPoint - CAFOD  Romero (modern day martyr) resources - CAFOD  Pope Francis - May 2014 Rome  “Studying Jesus is not enough to get to know Him; we must also pray to Him, celebrate Him and imitate Him.”  Pope Francis November 2014 - monthly intention  “How many difficulties are present in the life of every individual; yet as great as these may seem, God never allows us to be overwhelmed by them…” |

**Theological notes for Year 8 Unit 1:**

**Big Question: Why do promises matter?**

Specific focus: What does it mean to be a Covenant people?

The learning in this unit is focused on an exploration of the **Biblical** **Covenant** and **Salvation** **History**.

**Biblical Covenant**

* The unfolding history of the **covenant** relationship and the variety of human responses to it, are revealed through the Scriptures.
* The Old Testament shows us that God created the world out of **unconditional love** and remains faithful to people even when they have fallen away through **sin**. God is revealed and experienced throughout history.
* The creation accounts in Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality. They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This brokenness is sin. (*Laudato Si’*, 66)
* God chose Abraham and made a covenant with him and his descendants. By the covenant God formed his people and revealed his Law to them through Moses. Through the prophets, he prepared them to accept the salvation destined for all humanity.

**Salvation history**

* We can trace Salvation History through the covenants, which are solemn commitments between God and human beings.
* God made a covenant with Noah and with all living things to never again destroy every living creature (Gen 8:21).
* His covenant with Abram / Abraham was that he would be the father of all nations (Gen 17:5).
* To Moses, he introduces himself by name (**I am who I am** - Ex 3:14). He frees Israel from slavery in Egypt and establishes a covenant with them on Sinai and through Moses gives them the **Law**.
* The covenant with David is that his kingdom will last forever and one of his descendants will be the **Messiah**.
* Time and again God sends **prophets** to his people to call them to conversion and the renewal of the Covenant (e.g. Jeremiah). This will be new and everlasting. It will bring about **redemption** and will be open to all human beings. Each of these covenants foreshadows the **New Covenant** as revealed in the life, death and resurrection of Jesus.

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| Year 8 Unit 1 | **Why do promises matter?** (What does it mean to be a Covenant people?) | |
| Content  1. **Why do promises matter?**   Exploration of promises in our own lives (promises to friends, scouts’/guides’ promises, mission statements, marriage, etc)   1. **What is a covenant?**   What is a covenant? What is **the Biblical Covenant**?   1. **What do Biblical covenants have in common**?   What is common to all the Biblical covenants in **salvation history**? Explore how God had a relationship of unconditional love with the Hebrew people even when, at times, they were not faithful to the Covenant. For example:   * 1. In the Genesis story of the Garden of Eden, the perfect relationship between God and humans is damaged by **sin**   2. Later in the story, after the Flood, the Covenant is made with God’s people and all creation   3. Then God promises Abraham will become the father of many nations because of his response in faith to God’s call   4. God entrusts the **Ten Commandments** to Moses as leader of the Hebrew people   5. In the **Davidic Covenant**, God promises despite David’s weaknesses, that his kingdom will endure forever and that the **Messiah** will be of his line   6. Jeremiah calls people back to relationship with God. Jeremiah 31:31-4 gives the promise of the **New Covenant.**  1. **What is God’s covenant with us today?**   Explore how people’s behaviour was influenced by the covenant in salvation history. Explore how our relationship with God today is still based on God’s unconditional love and our response in faith. (The next unit will look at Jesus as the New Covenant).   1. **What does God’s unconditional love mean to me?**   Reflect on what God’s **unconditional love** means to me. | | **Learning objectives:**   * To know and understand how promises shape people’s lives * To know and understand what a covenant is and how God established a covenant with the Hebrew people in biblical history * To know and understand that God’s love is unconditional, as reflected in the Covenant * To reflect on the question, ‘What does God’s unconditional love mean to me?’   **Learning outcomes:**  **At level 4,** pupils will be able to…   * Describe and show understanding of covenant in the Old Testament, making links with what people believe today * Consider the importance of promises and reflect on their own attitudes about offering unconditional love to others   **At level 5,** pupils will be able to…   * Identify different understandings of covenant in the Old Testament * Demonstrate how beliefs and teaching about covenant can help to explain how to live in relationship with God   **At level 6,** pupils will be able to…   * Explain how religious beliefs and teaching on the covenant influence moral values and behaviour * Explain with reference to religious beliefs their own and others’ answers to questions of meaning |
| **Sources: Suggested scripture passages:**  **What is covenant?**  Gen 9:8-17 (Rainbow)  Gen 15n (God’s covenant with Abram)  **What do biblical covenants have in common?**  Ex 12:1-17 (Passover)  Ex 20:1-17 (Commandments) cf. Ex 34:27-28 (Commandments called ‘covenant’)  II Sam 7 (God’s promise to David)  Jer 31:31-34 (Written on hearts)  Hos 8:1-3 (Israel broke covenant)  Mal 4:4-6 (Remember Moses’ teaching… I will send Elijah)  **What does God’s unconditional love mean to me?**  Psalms 135/6 (Mercy/love of God) | | **Sources: Church teaching**  **What is a Covenant?**  “Thus the revelation of creation is inseparable from the revelation and forging of the covenant of the one God with his People. Creation is revealed as the first step towards this covenant, the first and universal witness to God's all-powerful love. And so, the truth of creation is also expressed with growing vigour in the message of the prophets, the prayer of the psalms and the liturgy, and in the wisdom sayings of the Chosen People.” (CCC 288)  “At all times and in every race God has given welcome to whosoever fears Him and does what is right. God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God Himself made flesh.” (Lumen Gentium, 9)  **What do Biblical covenants have in common?**  God chose Abraham and made a covenant with him and his descendants. By the covenant God formed his people and revealed his law to them through Moses. Through the prophets, he prepared them to accept the salvation destined for all humanity. (CCC 72)  **“**First He entered into a covenant with Abraham and, through Moses, with the people of Israel. To this people which He had acquired for Himself, He so manifested Himself through words and deeds as the one true and living God that Israel came to know by experience the ways of God with men. Then too, when God Himself spoke to them through the mouth of the prophets, Israel daily gained a deeper and clearer understanding of His ways and made them more widely known among the nations. The plan of salvation foretold by the sacred authors, recounted and explained by them, is found as the true word of God in the books of the Old Testament: these books, therefore, written under divine inspiration, remain permanently valuable”. **DEI VERBUM, 14**  **What does God’s unconditional love mean to me?**  “God's love is "everlasting", "For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you." Through Jeremiah, God declares to his people, "I have loved you with an everlasting love; therefore I have continued my faithfulness to you." (CCC 220) |
| **RE Curriculum Directory**  **Areas of Study:**  *Revelation (Dei Verbum)*  1.1.1 Nature of Revelation: How do we know about God  1.2.1 Divine inspiration  1.2.3 Sacred scripture in the life of the Church  1.2.4 Understanding scripture  1.3.1 Creation of the world and our first parents  1.3.2 Fall from grace and original sin  1.5.2 The Promise of a Messiah and the  promise of redemption fulfilled in Jesus  *The Church (Lumen Gentium)*  2.1.1 God’s plan  2.1.2 Name and images  2.5.3 Proclamation, dialogue and ecumenism  *Celebration (Sacrosanctum Concilium)*  3.1.2 God’s plan of blessing  3.2.3 Signs and symbols  *Life in Christ (Gaudium et Spes)*  4.1.1 Dignity of the human person made ‘In  the image of God’  4.3.1 The Old Law | | **Core religious vocabulary:** Covenant, Salvation History, Hebrews, Sin, Passover, Ten Commandments, Faithfulness, Commitments, Messiah, Unconditional Love |

**Theological notes for Year 8 Unit 2:**

**Big Question: Can one person change the world?**

Specific focus: How is Jesus the New Covenant?

The learning in this unit is focused on an exploration of **Jesus as the New Covenant.** Themes include:

**New Covenant**

* All of God’s promises find their fulfilment in Jesus. God has revealed himself fully by sending his own Son, in whom he has established his **covenant** for ever. Jesus is the **New** **Covenant**.
* Jesus is the New Covenant because he was and is God’s unconditional love incarnate.

**How Jesus established the New Covenant**

* Jesus’ sacrifice was the sign, symbol and living out of this Covenant and this is made present for us in the Eucharist, where Christ continues the work of our **redemption** in, with and through his Church.
* Jesus is the new promise between God and his people. God promises salvation (eternal life), through Jesus’ life, death and resurrection.
* Jesus freely offered himself for the **salvation** of humanity. During the **Last** **Supper**, he both symbolized this offering and made it really present: “Then he took bread, and when he had given thanks, he broke it and gave it to them, saying, ‘This is my body, which is given for you. Do this in remembrance of me.’ And he did the same with the cup after supper, saying, ‘This cup that is poured out for you is the *new covenant* in my blood.’” (Lk22:19-20).
* The shedding of Jesus’ blood (and the cup in the Eucharist) resonates with the Old Testament covenants in which blood was shed to seal a covenant.

**New commandment**

* God’s law is known by **reason** and **revelation**. The Law of the Hebrew Covenant is revealed through the **Ten** **Commandments**. The Law of the **Gospel** is expressed particularly in the Sermon on the Mount (Matt 5-7) and the **New** **Commandment** of Jesus. This New Commandment is to “Love one another as I have loved you” (Jn 13:34-35). With the help of God we can fulfil the responsibilities of this Law and so have life and have it to the full (Jn 10:10).

**Beatitudes**

* The Law of the Gospel is known as the Law of Love. It fulfils and surpasses the Hebrew Law and brings it to perfection. The **Beatitudes** perfect the Commandments, by requiring us to reform our lives.
* The Beatitudes are part of the collection of teachings of Jesus known as the Sermon on the Mount – delivered on a mountain. This is a clear reference to the Old Testament account of the giving of the Ten Commandments to Moses on Mount Sinai and presents Jesus as the new Moses.

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| **Year 8 Unit 2** | **Can one person change the world?** (How is Jesus the New Covenant?) | |
| ContentCan one person change the world?Explore stories of people who have made a difference in the world (including people known by pupils).  1. **What is the New Covenant?**  * Look at Jeremiah’s prophecy (Jer 31) in more depth and how Jesus fulfils this, as the New Covenant.  1. **How did Jesus establish the New Covenant?**  * Explore accounts of the **Last Supper** in which Jesus says: “This is the **New Covenant**…” * How does the suffering, death and resurrection of Jesus fulfil this? * Explore terms such as **Redeemer, Christos Victor, Reconciler, Saviour, atonement, Lamb of God**  1. **What was Jesus’ new commandment and why did he give it?**  * Explore what ‘**new commandment’** (“love one another as I have loved you”) means and why it was given - to be written on hearts. * Explore the relationship between the **Ten Commandments** and the **Beatitudes**. * Explore how they enable us to live as the people of God. * Explore how Jesus fulfils **the Law** through giving the teachings in the **Sermon on the Mount** (cf Moses/Law and Jesus/Sermon)  1. **What does Jesus as the New Covenant mean to me?**  * Invite pupils to reflect on what this means to them, e.g. in terms of the new commandment OR reflecting on each Beatitude and what it means to them in their hearts. | | **Learning objectives:**   * To know and understand that individuals can make a difference in the world * To know and understand what it means to say that Jesus is the New Covenant * To know and understand the new commandment that Jesus gave * To reflect on the question, what does Jesus as New Covenant mean to me?  Learning outcomes:At Level 4, pupils will be able to…Describe and show understanding of the links between the Old and the New CovenantShow how Jesus’ new commandment informs our own and others’ decisionsAt Level 5, pupils will be able to…  * Explain how Jesus is the New Covenant * Explain what beliefs and values about the New Covenant inspire and influence them and others.  At Level 6, pupils will be able to…  * Explain how the concept of covenant was used in different ways by Hebrew and Christian people to provide insight into how to live as people of God. * Express insights into the reasons for their own and others’ beliefs and values and the challenges of loving as Jesus did. |
| **Sources: Suggested scripture passages:**  **What did the Covenant mean to the Hebrew people?**  Ex 20:1-17 (Commandments)  **How did Jesus establish the New Covenant?**  Matt 5:1-12 (Beatitudes)  Matthew 26:26-30 (New covenant)  Lk 22:14-20 (Institution of the Eucharist/New Covenant)  Jn 19:16-37 (Jesus’ death on Passover preparation day)  **What was Jesus’ new commandment and why did he give it?**  Jn 13.34; 15.12-17 (New commandment)  Mk 13:13 (Hated for my sake)  Matt 5-7 (Sermon on the Mount)  Heb 9:13-28 (Jesus mediator new covenant sealed in his blood so that we receive eternal inheritance) | | **Sources: Church teaching**  **What did the Covenant mean to the Hebrew people?**  “The relationship of the Church with the Jewish People. When she delves into her own mystery, the Church, the People of God in the New Covenant, discovers her link with the Jewish People, ‘the first to hear the Word of God.’ The Jewish faith, unlike other non-Christian religions, is already a response to God's revelation in the Old Covenant. To the Jews ‘belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ’, ‘for the gifts and the call of God are irrevocable’.” (CCC 839)  **How did Jesus establish the New Covenant?**  “Christ's death is both the Paschal sacrifice that accomplishes the definitive redemption of men, through ‘the Lamb of God, who takes away the sin of the world’, and the sacrifice of the New Covenant, which restores man to communion with God by reconciling him to God through the ‘blood of the covenant, which was poured out for many for the forgiveness of sins’." (CCC 13)  “God, the inspirer and author of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New. For, though Christ established the new covenant in His blood, still the books of the Old Testament with all their parts, caught up into the proclamation of the Gospel, acquire and show forth their full meaning in the New Testament and in turn shed light on it and explain it.” (Dei Verbum - para 16)  **What was Jesus’ new commandment and why did he give it?**  “The entire law of the Gospel is contained in the new commandment of Jesus, to love one another as he has loved us.” (CCC 1970)  “Jesus united into a single precept this commandment of love for God and the commandment of love for neighbour found in the Book of Leviticus: ‘You shall love your neighbour as yourself’ (19:18; cf. Mk 12:29-31). Since God has first loved us (cf. 1 Jn 4:10), love is now no longer a mere ‘command’; it is the response to the gift of love with which God draws near to us.” (Deus Caritas Est - para 1) |
| **RE Curriculum Directory**  **Areas of Study:**  *Revelation (Dei Verbum)*  1.1.1 The Nature of Revelation: How Do We Know About God?  1.1.3 Faith: the response to God’s self-Revelation  1.2.5 The Shape of the Bible  1.5.1 Jesus Christ, Son of God  1.5.2 The Promise of a Messiah and the promise of redemption fulfilled in Jesus  1.5.3 The Mystery of the Incarnation  1.5.5 Christ Our Light: Redemption through the Paschal Mystery  *The Church (Lumen Gentium)*  2.1.1 God’s Plan  2.1.2 Name and Images  2.2.5 The Church since Vatican II  *Celebration (Sacrosanctum Concilium)*  3.2.3 Signs and symbols  3.3.4 The Eucharist  *Life in Christ (Gaudium et Spes)*  4.1.1 Dignity of the human person made ‘In the image of God’  4.1.2 The desire for happiness  4.1.3 Beatitude  4.1.4 World religions: Judaism  4.2.1 Freedom & Responsibility  4.2.3 Morality of human action  4.3.1 The Old Law  4.3.2 The New Law  4.4.1 Human vocation and society  4.4.3 Human solidarity  4.5.1 The Decalogue  4.5.2 The First, Second and Third commandments: Love of God  4.6.1 Fourth to Tenth commandments  4.6.5 Social doctrine of the Church  4.6.7 Love of the poor | | **Core religious vocabulary:** Commandment, Beatitude, Covenant, New Covenant, New Commandment, Last Supper, Sermon on the Mount, Law, Prophecy, Salvation, Redemption  **Other religious sources:**  Pope Francis, General Audience, 6 August, 2014: Pope Francis talks about the New Covenant and how this relates to the ways in which we live our lives. |

**Theological notes for Year 8 Unit 3:**

**Big Question: Why do we celebrate?**

Specific focus: How do we live as Covenant people?

The learning in this unit is focused on an exploration of how to live as **Covenant people**. Themes include:

**Eucharist as celebration**

* “The **Eucharist** is the ‘source and summit’ of the Christian life.” (Lumen Gentium, para 11; CCC 1324)
* ‘Eucharist’ means ‘thanksgiving’.
* The Eucharist celebrates the joy of the people of God being raised with Christ. Through it we are joined to Christ’s **sacrifice** on the cross.
* The Eucharist we receive is our life and food, a promise of the **eternal banquet** in heaven.
* The celebration of the Eucharist always includes:
  + Liturgy of the Word: the proclamation of the **Word** **of** **God**
  + Liturgy of the Eucharist: the **Thanksgiving** to God the Father for all his gifts, especially his Son, the **consecration** of bread and wine, and participation in the **Eucharistic banquet** by receiving the Lord's body and blood.

These elements constitute one single act of celebration and worship.

* The Last Supper is a memorial, like the Jewish Passover: journey from death to life; darkness to light. In the Old Testament account, the angel of death passed over the houses that had the blood of a sacrificial lamb on the doorpost, setting the Hebrews free from slavery in Egypt. Christians believe that Jesus is the Sacrificial Lamb who sets people free from slavery to sin.
* The Eucharist is the **memorial** of **Christ's Passover**, that is, of the work of **salvation** accomplished by his life, death, and resurrection, once, for all, a work made present in every celebration of the Eucharist.
* Jesus’ sacrifice was perfect in every way, therefore does not need to be repeated, but in the Eucharist we are present at the sacrifice of Jesus (Hebrews 9:28).

**How we live sacrifice**

* In the Eucharist, the sacrifice of Christ becomes also the sacrifice of the members of the **Body of Christ**, the People of God.
* The lives of the faithful, their praise, sufferings, prayer and work are united with those of Christ and so have a new significance, especially when they are brought to the Eucharistic celebration
* The Eucharist is a celebration of the sacrifice of Christ, who lived for others, was broken for love and shed his blood for us out of love. This sacrifice has to be lived out in our lives, as we too are taken, blessed, broken and shared for others.
* The **disciples** of the Lord are supported through the gift of the **Holy Spirit**, which is imparted at Baptism and confirmed in the sacrament of **Confirmation**.

**The Easter Vigil**

* The **Easter Vigil** is a celebration of the whole of **Salvation History** where God constantly calls us back. It is a Passover from darkness into light; it celebrates Christ’s Passover from death to new life. The Vigil is a sign that the people are ready to live out the **grace** they have received. Salvation History is expressed within the liturgy through the elements of **light**, **water**, **thanksgiving** and **food**.

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| **Year 8 Unit 3** | **Why do we celebrate?** (How do we live as Covenant people?) | |
| Content  1. **Why do we celebrate?**  * Explore different reasons for celebration - e.g. birthdays, special occasions, achievements, remembrance, rejoicing, honouring, giving worth - and briefly how these occasions are celebrated, in pupils’ experience. * Draw out the ways in which sharing a meal together can be a celebration.  1. **Why is Eucharist a celebration?**  * Explore how the Eucharist celebrates Jesus establishing the **new covenant** at the **Last Supper**. * Explore how this links with the Old Testament **Passover** (journey from death to life). * How is the **Eucharist** a celebration and thanksgiving of Jesus’ sacrifice?  1. **How do we live sacrifice?**  * Catholics believe that Jesus’ death was a sacrifice once and for all, and for all people. How do we make sacrifices for others? The **Holy Spirit**, gifted in **Confirmation**, helps us to do this. Explore what it means to break and share the “bread of our lives” (Pope Francis).  1. **What is the Easter Vigil?**  * Study the Gospel accounts of the Resurrection appearances of Jesus * Explore the Exsultet and the symbols used in the Easter Vigil liturgy – the telling of **salvation history** as a journey from death to life. * Explore different Christian Easter liturgical celebrations, e.g. sunrise services.  1. **How much do I live as a covenant person?**  * Invite pupils to reflect on how they live as **covenant** people. | | **Learning objectives**   * To know and understand that people celebrate for different reasons and in different ways * To know and understand that the Eucharist is a sacrifice as well as a celebration * To know and understand how the Easter Vigil celebrates our salvation history * To reflect on what it means to live as covenant people.   **Learning outcomes:**  **At L4,** pupils will be able to…   * Describe and make links between Passover, Last Supper and Eucharist * Show how the Eucharist helps us to live a fully human life in the service of others  At L5, pupils will be able to…  * Explain how the Exsultet used in the Easter Vigil reveals the story of salvation * Demonstrate how religious beliefs and teachings about sacrifice give purpose and meaning to life.  At L6, pupils will be able to…  * Explain the significance for believers of different religious celebrations * Explain, with reference to religious beliefs, their own and others’ understanding of the meaning of sacrifice. |
| **Sources: Suggested scripture passages:**  **Why is Eucharist a Celebration?**  John 15:12 (This is my commandment, love one another as I have loved you)  Exodus 12:1-14 (You must celebrate this day as a religious festival to remind you of what I the Lord have done)  1 Cor 11:24- 25 (Do this in memory of me.)  2 Cor 9 :15 (Let us thank God for his priceless gift)  **How do we live as sacrifice?**  Jn 15:13 (Greater love has no one than this to lay down one’s life for one’s friends.)  Heb 7:27 (He offered one sacrifice, once and for all when he offered himself)  Proverbs 21:3 ( To do what is right and just is more acceptable to the Lord than sacrifice)  Hos 6:6 ( I want you to show love, not offer sacrifice)  **How much do I live as a covenant person?**  1 Jn 4:8 (Anyone who does not love, does not know God, because God is love)  James 2:14-17 ( Faith without works is dead)  Acts 2 :1-17( They were all filled with the Holy Spirit)  1Tim 4:11-12 ( Be an example for believers in your speech and conduct  2 Tim 1:6-14 (Do not be ashamed, then of witnessing for Our Lord)  Mtt 5 :1-12 | | **Sources: Church teaching**  **Why do we celebrate?**  “We carry out this command of the Lord by celebrating the memorial of his sacrifice. In so doing, we offer to the Father what he has himself given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. Christ is thus really and mysteriously made present.” (CCC 1357)  **Why is Eucharist a celebration?**  “The Eucharist is the ‘source and summit’ of the Christian life.” (Lumen Gentium, para 11; CCC 1324)  “The Eucharist is a sacrifice of thanksgiving to the Father, a blessing by which the Church expresses her gratitude to God for all his benefits, for all that he has accomplished through creation, redemption and sanctification. Eucharist means first of all “Thanksgiving”. (CCC 1360)  **How do we live sacrifice?**  “In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present the sacrifice Christ offered once for all on the cross remains ever present. "As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out.”” (CCC 1364)  **What is the Easter Vigil?**  “Of this night’s vigil, which is the greatest and most noble of all solemnities, there is to be only one celebration in each church. It is arranged, moreover, in such a way that after the *lucernarium* and Easter proclamation (which constitutes the first part of this Vigil) Holy Church meditates on the wonders the Lord God has done for his people from the beginning, trusting in his word and promise (the second part, that is, the liturgy of the word) until, as day approaches, with new members reborn in baptism (the third part), the Church is called to the table the Lord God has prepared for his people, the memorial of his death and resurrection until he comes again (the fourth part).”  (Roman Missal, The Easter Vigil in the Holy Night, para 2) |
| RE Curriculum Directory **Areas of Study:**  *Revelation (Dei Verbum)*  1.1.1The Nature of Revelation: How Do We Know About God?   * + 1. Sacred Scripture in the life of the Church   1.2.5 The Shape of the Bible  1.5.2 The Promise of a Messiah and the promise of redemption fulfilled in Jesus  1.5.5 Christ Our Light: Redemption through the Paschal Mystery  1.5.6 Christ Our Life: Jesus, Saviour  1.6.2 The Holy Spirit in the Church  *The Church (Lumen Gentium)*  2.1.1 God’s Plan  2.1.2 Name and Images  2.2.1 Unity and Diversity  2.2.3 The Holiness of the Church and the Communion of Saints  2.2.5 The Church since Vatican II  2.5.1 Mission  2.5.2 Vocation to Mission  *Celebration (Sacrosanctum Concilium)*  3.1.1 What is liturgy?  3.1.2 God’s plan of blessing  3.2.1 The Paschal Mystery and the Sacramental Nature of the Church  3.2.2 Who celebrates?  3.2.3 Signs and symbols  3.3.3 Confirmation  3.3.4 The Eucharist  3.3.5 What is this Sacrament called?  3.6.1 What is prayer?  3.6.2 A universal call  3.6.3 Prayer in Judaism and other religions  *Life in Christ (Gaudium et Spes)*  4.1.1 Dignity of the human person made ‘In the image of God’  4.1.2 The desire for happiness  4.1.4 World religions: Judaism  4.2.1 Freedom & Responsibility  4.2.3 Morality of human action  4.4.1 Human vocation and society  4.4.3 Human solidarity  4.6.3 Respect for human life  4.6.7 Love of the poor | | **Core religious vocabulary:** Confirmation, Sacrifice, Easter Vigil, Exsultet, Eucharist, Memorial, Eucharistic Banquet, Thanksgiving, Celebration, Salvation History, Consecration, Covenant, Passover  Other religious sources – Add ref from Ann F |

**Theological notes for Year 8 Unit 4:**

**Big Question: Are there limits to forgiveness?**

Specific focus: How do we live out reconciliation?

The learning in this unit is focused on an exploration of how to live out **reconciliation**. Themes include **sin**, **conscience** and **Sacrament of Reconciliation**:

**Sin**

* Only in the knowledge of God’s plan for humanity can we grasp that **sin** is an abuse of the freedom that God gives to created persons, so that they are incapable of loving him and loving one another.
* Sin harms the relationship with God, the community and the whole of creation, while also harming the person who sins.
* Sin is a word, deed or intention by which people deliberately and voluntarily separate themselves from God, who is love, and offend against the true order of things as designed by God’s unconditional love.
* Sin includes **sins of omission**, things we fail to do. Some sins are more serious than others.

**Conscience**

* Conscience is innate to every person endowed with reason.
* Conscience is the inner voice in a person that moves them to do good in any circumstances and to avoid evil by all means. At the same time it is the ability to distinguish the one from the other. In the conscience, God speaks to each human.
* We all have a duty to form our conscience. The formation of the conscience is a lifelong task. This is why religious education is so important for young people and adults as well. We may also work towards the formation of a good conscience through daily prayer and reflection on the scripture and teachings of the Church, through effective spiritual reading and in the living of our daily lives. A good conscience can help us to discover God’s will in our lives and it is by doing God’s will that we most truly realise our fullest measures of freedom, growth, peace and joy.

**Sacrament of Reconciliation**

* This is a Sacrament of Healing. The forgiveness of sins committed after baptism is conferred by a particular sacrament which is called the Sacrament of Reconciliation, Penance, Confession, Forgiveness or Conversion. RESOURCE!
* Through reconciliation Jesus is sacramentally present and calls us to repentance and conversion. This involves **contrition** (sorrow for our sins with the firm intention of sinning no more), **confession** of them to a priest, and **absolution** spoken by the priest from the authority of the Church to forgive sins in the name of Jesus Christ. Finally, to repair the damage caused by sin, the **penitent** is asked by the priest to carry out certain acts of penance - making **satisfaction** for the wrong that they have done.
* In celebrating this sacrament we begin with an examination of conscience as an honest assessment of how well we have lived **God’s covenant of love**. We then acknowledge God’s holiness and mercy through confession. By God’s grace, we undertake to restore our relationship with God and each other. We are reconciled to God and the community of the Church.
* Through reconciliation, we are called to **conversion**, a profound change of the whole person by which one begins to consider, judge and arrange one’s whole life to conform more closely to God’s law of love.
* The effects of this sacrament are
  + reconciliation with God;
  + reconciliation with the Church, the people of God;
  + peace and serenity of conscience;
  + an increase of spiritual strength to live the Christian life.
* The three rites of celebrating this sacrament in the presence of a priest are:
  + a personal celebration with individual penitent and priest;
  + communal celebration with several penitents with individual confession and absolution;
  + communal celebration with general confession and absolution.

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| **Year 8 Unit 4** | **Are there limits to forgiveness?** How do we live out reconciliation? | |
| Content  * + - 1. **Are there limits to forgiveness?** * Explore the concept of **forgiveness.** * Reasons why people forgive. * Explore the limits of forgiveness. Identify situations where forgiveness seems difficult or even impossible. * Explore contrasting reactions to forgiveness, and to what extent it is possible to live in relationship with another person if they never say sorry.   **2. What is sin? What is conscience?**   * Look at how ‘**sin**’ can be defined. Eg, “Missing the mark”. * Explore how sin harms relationship with God and community, as well as the person who sins. * Explore the meaning of conscience and the importance of informing one’s conscience. RESOURCE THIS   **3 Which scriptures offer insight into forgiveness?**  “How many times must I forgive?” Mtt. 18:21-15  “Peter, do you love me more than these others…?” (Jn. 21:1-18). Explore how Jesus asked Peter three times, forgave him, gave him a role – a **commission** to ‘feed my sheep’.  **4 What is the Sacrament of Reconciliation?**   * Explore the meaning and purpose of this Sacrament. * Identify the meaning, purpose and significance of the three rites of the Sacrament of Reconciliation for us as individuals, for the community and for the world. RESOURCE THIS = see rite of penance, also UK and global examples.   **5 What does forgiveness mean to me?**  Invite pupils to reflect on how often they do/should forgive others, on what can help them to do this and on their own experiences of forgiveness. [SUPPLY RESOURCE – reflective scripture ppt Mtt 18:21-35] | | **Learning Objectives:**   * To know and understand that people see and experience forgiveness in different ways * To know and understand that sin damages our relationship with God and others and that reconciliation is possible * To know and understand the meaning, purpose and significance of the Sacrament of Reconciliation * To reflect on the question: ”What does forgiveness mean to me?”   **Learning outcomes:** At Level 4, pupils will be able to…  * Use religious terms to show an understanding of the rites of the Sacrament of Reconciliation * Engage with and respond to questions of forgiveness in the light of scripture and religious teaching  At Level 5, pupils will be able to…  * Describe and explain the meaning and purpose of the different forms of the rites of the Sacrament of Reconciliation * Demonstrate how religious beliefs and teaching about forgiveness give some explanation of how to live in relationship with others.  At Level 6, pupils will be able to…  * Explain the significance for believers of the Sacrament of Reconciliation * Explain with reference to religious beliefs about Reconciliation their own and others’ answers to questions of forgiveness. |
| **Sources: Suggested scripture passages**  Matt18.21 (How many times must I forgive?)  **Are there limits to forgiveness?**  Ps 51 (Have mercy on me, God)  Wis 12:19 (Repentance for sins)  Jonah 4:9-11 (Mercy of God)  Joel 1:13, 2:12-13 (Sackcloth and ashes)  Matt 5:24 (Be reconciled before offering gifts at the altar)  Matt 6:38-42 (Turn other cheek)  Matt18.21 (How many times must I forgive?)  Mk 1:15 (Preaching repentance)  Lk 15:11-32 (Prodigal Son)  Jn 8:1-11 (Woman in adultery)  **What is sin? What is conscience?**  Amos 3:14; 4:1-3 (What is sin? – Community dimension)  Mk 7:20-23 (Sin comes from within)  Rom 6:15-20 (How we sin)  Rom 7:14-20 (Not able to do what we want to do)  2 Cor 1:12 (Conscience)  **Which scriptures offer insight into forgiveness?**  Sir 17:25-26, 29 (Prayer for forgiveness)  Matt 9:10-13 (I have come to call sinners)  Lk 23:34 (Father, forgive them)  Lk 17:3-4 (Forgive seven times) cf. Matt 18:21-22  **What is the Sacrament of Reconciliation?**  Mk 2:1-12 (Authority to forgive)  Jn 20:19-23 (whose sins you forgive...)  I Cor 6:11 (Being washed and sanctified) | | **Sources: Church teaching**  **Are there limits to forgiveness?**  “In this sacrament the sinner, placing himself before the merciful judgement of God, anticipates in a certain way the judgement to which he will be subjected at the end of his earthly life… In converting to Christ through penance and faith the sinner passes from death to life and does not come into judgement.” CCC470  “There is no limit or measure to this essentially divine forgiveness whether one speaks of sins as in Luke (11:4) or debts as in Matthew (6:12).” CCC2845  **What is sin?**  “Sin is before all else an offence before God, a rupture of communion with him.” CCC 1440  “The creation accounts in the book of Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality. They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin.” *Laudato Si’*, 66  **What is conscience?**  “Deep within his conscience, man discovers a law which he has not laid upon himself but which he must obey. Its voice ever calling him to love and to do what is good and to avoid evil sounds in his heart at the right moment… for man has in his heart a law inscribed by God… His conscience is man’s most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths.” CCC1776  “In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain doctrine of the Church. For the Church is, by the will of Christ, the teacher of the truth.” (*Dignitatis Humanae,* 14)  **What is the Sacrament of Reconciliation?**  “It is called the Sacrament of Reconciliation because it imparts to the sinner the love of God who reconciles.” CCC1424  “Christian prayer extends to the forgiveness of enemies… forgiveness also bears witness that in our world love is stronger than sin… forgiveness is the fundamental condition of the reconciliation of the children of God with their Father and of men with one another.” CCC2844 |
| RE Curriculum Directory Revelation (Dei Verbum)  1.4.1 The revelation of Jesus about God  1.5.1 Jesus Christ Son of God  1.5.3 The mystery of the Incarnation  1.6.1 The Holy Spirit  1.6.2 The Holy Spirit in the Church  The Church (Lumen Gentium)  2.1.1 God’s Plan  2.1.2 Name and images  2.5.2 Vocation to mission  2.5.3 Proclamation, dialogue and ecumenism  Celebration (Sacrosanctum Concilium)  3.2.3 Signs and symbols  3.2.5 Seven sacraments  3.3.3 Confirmation  3.4.1 Sacraments of healing  3.4.2 Reconciliation  Life in Christ (Gaudium et Spes)  4.1.1 Dignity of the human person  4.1.3 Beatitude  4.2.1 Freedom and responsibility  4.2.2 Conscience  4.2.3 Morality of human action  4.3.2 The new law  4.3.4 Grace  4.3.6 Vice and sin  4.4.1 Human vocation and society  4.5.1 The Decalogue  4.5.2 The first , second and third commandments: Love of God  4.6.1 Fourth to tenth commandments | | **Core religious vocabulary:** Reconciliation, conscience, informed conscience, sin, sin of omission?, forgiveness, absolution, contrition, penance, rite.  **Other religious sources:**  “Some saints described themselves as terrible criminals because they saw God, they saw themselves – and they saw the difference.” Mother Teresa  “God esteems repentance so highly that the slightest repentance in the world, as long as it is genuine, causes him to forget any kind of sin… “ St Francis de Sales  “Anything that is done against conscience is a sin.” St Thomas Aquinas |

**Theological notes for Year 8 Unit 4:**

**Big Question: Are there limits to forgiveness?**

Specific focus: How do we live out reconciliation?

Include metanoia

Include the 3 forms of the sacrament

The learning in this unit is focused on an exploration of **Covenant**. Themes include

**Theological notes for Year 8 Unit 5:**

**Big Question: Sikhism/Hinduism?**

Specific focus:?

The learning in this unit is focused on an exploration of **Sikhism or Hinduism**. Themes include

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| **Year 8 Unit 5** | **Sikhism or Hinduism** | |
| Content (Research, revelation, response cycle) | | **Learning Outcomes:**  **Learning objectives:** |
| **Suggested scripture passages** | | RE Curriculum Directory **Areas of Study:**  (pp.59-60):  Revelation  Church  Celebration  Life in Christ |
| **Sources / Church teaching**  CST/CCC:  CCC  Vatican II docs: *Nostra Aetate*, |
| **Core religious vocabulary:** | | |

**Theological Notes for Y8 Unit 6**

The learning in this unit is focussed on social justice, the key principles of Catholic Social Teaching and actions to address injustices in society.

Justice

* **Justice** is the moral virtue that is concerned with **equity** and longs to see people get that to which they are entitled.
* ‘Just’ does not necessarily mean ‘equal’ but justice disposes us to respect the rights of each person, made in the **image of God,** so that they may fulfil their unique potential and live life to the full.
* In deciding what is just, Catholics are guided particularly by the example of Jesus in scripture. They are also guided by principles of Catholic Social Teaching (CST)
* Catholic Social Teaching is a body of work that reflects on the signs of the times in the light of scripture. It includes Church documents, particularly **encyclicals**, and Church tradition.
* Key Principles of CST are: **Dignity, Common Good, Option for the Poor, Participation, Solidarity, Subsidiarity, Stewardship, Rights & responsibilities.**
* The people of God live out the mission to live justly in the world through serving society.

The Dignity of the Human Person

* Each person is unique, created in God’s image and likeness, from the moment of conception.
* This confers dignity on every human person, which is the foundation of **human rights**.
* The search for social justice is rooted in respect for the dignity of every human person at all stages of life.
* This respect requires us to work forjustice in society and peace between people and nations.

The Human Community and Common Good

* By God’s gifts of reason and free will, we are capable of knowing and choosing good, for ourselves and others
* Common Good is the good that is shared by all. It includes ‘the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily.’ (*Gaudium et Spes*)
* Climate is a common good, as it belongs to all and is meant for all (*Laudato Si’,* 23).
* We find fulfilment in society, not in isolation; concern for the Common Good, the wellbeing of all, is essential.
* Love of neighbour means concern for truth and justice in this service of the Common Good.
* Every action for the Common Good is also an expression of our worship of God.

Love of Neighbour

* Jesus said that the greatest commandments are to love God and to love our neighbour.
* The foundations of love of neighbour are laid in family life and go on to nurture all our relationships.
* Implicit within love of neighbour lies an understanding of what it means to love oneself
* Love of neighbour embraces the whole ofcreation.
* It includes love for the poor, particularly the most vulnerable, which results in active support of our neighbour - locally, nationally and globally.
* Love of neighbour includes respecting the beliefs of other faiths and religions.
* Love of neighbour extends even to our enemies who wish us harm.

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| **Year 8 Unit 6** | **How do we know what’s fair?** **How do we meet the challenge to live justly?** | |
| Content  1. **What is justice?**  * Explore how we make choices about what is fair and just. Look at examples of injustice and how they are addressed. Identify the aspects of our nature and of society that make it hard to live justly - locally, nationally and globally. * Revisit the two greatest commandments and explore pupils’ experience of love of neighbour in their own lives. * Explore how acting justly is an essential part of loving our neighbour.  1. **What is Catholic Social Teaching?**  * Introduce the concept of Catholic Social Teaching (CST) as the Church’s reflection - in the light of scripture - on the ‘signs of the times’ and how we put love of neighbour into action by helping to create a contemporary society that is just. * Remind pupils that CST is based not only on scripture, but also tradition and lived experience, and is found in documents such as encyclicals (letters written by popes), writings by theologians and documents from Church councils.  1. **What are some key principles of CST?**  * Explore key principles of CST: Dignity, Common Good, Option for the Poor, Participation, Solidarity, Subsidiarity, Stewardship, Rights & responsibilities. Include brief real life examples of how they are lived out as well as definitions. * Consider what the world would be like if everyone lived out these principles in full, and consider the challenges of doing this.  1. **How do some Catholics meet the challenge to live justly?**  * Explore the links between CST and the challenge to live justly. * Investigate different ways in which Catholics work for justicelocally, nationally and globally, and ways in which pupils can get involved. * Explore some of the ways that Catholics live out Catholic Social Teaching which are different from some aspects of contemporary culture, eg. Catholic Worker Movement, the LiveSimply initiative, or Mother Teresa’s community living out Option for the Poor.  1. **How can I live justly?**  * Invite pupils to reflect on how they will respond to the call to love their neighbour by living justly. | | **Learning objectives:**   * To know and understand what justice is. * To know and understand Church teaching about social justice. * To know and understand that Christians are called to love their neighbour by putting faith into action in a just way. * To reflect on how I can live justly.   **Learning outcomes:**  **At level 4, pupils will be able to:**   * Show understanding of how Catholic Social Teaching underpins the way Catholics treat others. * Show how own and others’ decisions are informed by Catholic Social Teaching.  At level 5, pupils will be able to:Identify similarities and differences between peoples’ responses to Catholic Social Teaching.Explain how they and others are inspired and influenced by Catholic Social Teaching.At level 6, pupils will be able to:  * Explain how Church teaching influences moral values and behaviour. * Express insights into the reasons for their own and others’ beliefs and values and the challenges of putting Catholic Social Teaching into action.   **At level 7, pupils will be able to:**   * Critically evaluate how Catholics live out Catholic Social Teaching in contrast with contemporary culture and show coherent understanding of the differences. * Give a personal response to some principles of Catholic Social Teaching and critically judge their own opinions. |
| **Sources: Suggested scripture passages**  ***What is justice?***  Exodus 20:1-17 (Commandments)  Isaiah 58:6-9 (Is not this the fast that I want?)  Isaiah 61:1-2 cf. Lk 4:17-21 (Jesus proclaims his mission)  Amos 5:14-15 (Seek good not evil)  Micah 6:8 (Act justly...)  ***What are some key principles of CST?***  Genesis 1:27 (in God’s image)  Deuteronomy 15:7-11 (Generosity to poor)  Deuteronomy 27:19; 24:17-18 (widows & orphans)  Leviticus 19:9-10 (Care for poor by leaving gleanings)  Leviticus 19:33-34 (Care of aliens)  Leviticus 19:35-6 (honesty in trade)  Leviticus 25:8-17 (Jubilee year)  Matthew 22:36-40 (Greatest commandment)  ***How do some Catholics meet the challenge to live justly?***  Matthew 25:31-40 (You did it to me)  ***How can I live justly?***  John 10:10 (Life to the full) | | **Sources: Suggested Church teaching**  ***What is justice?***  “Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good.” (CCC 1807)  ***What is Catholic Social Teaching?***  “Popes… have frequent recourse to [*Rerum Novarum*], either to draw inspiration from it and clarify its application, or to find in it a stimulus to Catholic action… It also suggests new and vital criteria by which [people] can judge the magnitude of the social question as it presents itself today, and decide on the course of action they must take.” (*Mater et Magistra* - para 9)  “The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other.” (*Gaudium et Spes*, para 4)  ***What are some of the key principles of CST?***  “This teaching rests on one basic principle: individual human beings are the foundation, the cause and the end of every social institution… On this basic principle, which guarantees the sacred dignity of the individual, the Church constructs her social teaching.” (*Mater et Magistra* - para 219-220)  “Every person from the first moment of his life in the womb has an inviolable dignity because from all eternity God willed, loved, created and redeemed that person and destined him for eternal happiness.” (YouCat280)  ***How do some Catholics meet the challenge to live justly?***  “No-one can demand that religion should be relegated to the inner sanctum of personal life, without influence on societal and national life, without concern for the soundness of civil institutions, without a right to offer an opinion on events affecting society… An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better that we found it.” *(Evangelii Gaudium – para 183)* |
| RE Curriculum Directory **Revelation**  1.2.3.Sacred scripture in the life of the Church;  1.2.4 Understanding scripture. Life in Christ 4.1.1 Dignity of the human person made in the image of God;  4.2.1 Freedom and responsibility;  4.2.3 Morality of human action;  4.3.3 The Magisterium;  4.4.1 Human vocation and society;  4.4.2 Different types of justice;  4.4.3 Human solidarity;  4.6.2 Call to family, community and participation;  4.6.3 Respect for human life;  4.6.5 Social doctrine of the Church;  4.6.6 Major themes of Catholic Social Teaching;  4.6.7 Love of the poor. | | **Core religious vocabulary:**  Justice, Vatican II, encyclical, Dignity, Common Good, Option for the Poor, Participation, Solidarity, Subsidiarity, Stewardship, Rights & responsibilities  **Other religious sources:**  [*https://www.youtube.com/watch?v=P3x3SNiUySc*](https://www.youtube.com/watch?v=P3x3SNiUySc)The London East End dockers and the Living Wage - East End priest Mgr John Armitage visits London's Victoria Dock to give the Catholic history behind the Great Dock Strike of 1889 that led to what was then called a 'Just Wage'.  [www.catholicsocialteaching.org.uk](http://www.catholicsocialteaching.org.uk)  www.cafod.org.uk |

**Theological notes for Year 9 Unit 1:**

**Big Question: How do we make sense of the world?**

Specific focus: Do faith and science conflict?

The learning in this unit is focused on an exploration of **the relationship between faith and science**.

**Only one truth**

* There is only one truth, to which both **faith** and scientific **reason** refer. God **intended** reason, with which we can recognise the **rational structures of the world**, just as he intended faith.
* That is why the Christian faith demands and promotes the **natural sciences**.
* Faith exists so that we might know things that are not apparent to reason yet are real ***above and beyond* reason**.
* Faith reminds science that it is supposed to serve creation and not set itself up in place of God. Science must respect human dignity. (All the above from YouCat Q23)

**Are there conflicts between faith and science?**

* “There is no insoluble **contradiction** between faith and science, because there cannot be two kinds of truth.” (CCC159)
* Though faith is above reason, there can never be any real discrepancy between faith and reason.
* Since the same God who reveals mysteries and infuses faith has bestowed reason on the human mind, God cannot deny God, nor can truth ever contradict truth.
* Methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override **moral laws**, can never conflict with the faith, because the things of the world and the things of faith both derive from God.
* All those sincerely seeking the truth are being led by the hand of God, since seeking after truth is a God-given impulse. It is because we are made in God’s image that we are **rational beings**. (See CCC159)

**How do science and faith support each other?**

* “Science can purify religion from error and **superstition**; religion can purify science from **idolatry** and **false absolutes**. Each can draw the other into a wider world, a world in which both can flourish.” (Pope John Paul II, Letter to Director of the Vatican Observatory, 1 June 1988)

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| **Year 9 Unit 1** | **How do we make sense of the world? Do faith and science conflict?** | |
| **Content**  **1. How do we make sense of the world?**   * Explore pupils’ different views on science and faith * Consider whether ‘truth’ is whatever one believes?   **2.Faith and science – is there a conflict?**   * Look at examples of scientists who have religious beliefs, e.g. Fr Georges Lemaitre (Big Bang theory), Maria Gaetana Agnesi (Maths and Philosophy), Fr Andrew Pinsent (Quantum physicist). * Explore why the Catholic Church sees no conflict between faith and science. * Why might some people perceive a conflict between faith and science? Explore a variety of issues.   **3.Faith and science – what are the ethical issues?**   * Explore the place of ethics in science * Explore ethical questions around one topic from the perspectives of faith and science, e.g. development of weapons, challenges of building ethics into artificial intelligence, stewardship versus exploitation of the earth’s resources (*Laudato Si’*), etc.   **4.How do I make sense of the world?**   * Invite pupils to reflect on the extent to which faith and science shape their own understanding of the world. | | **Learning Objectives**   * To understand some of the different ways that people make sense of the world * To know and understand how faith and science relate to one another * To know and understand that science has an ethical dimension (through at least one topic) * To reflect on the extent to which faith and science shape their own understanding of the world  Learning OutcomesAt level 5, pupils will be able to:  * identify the main sources of religious belief that contribute to our understanding of science in the world * demonstrate how religious beliefs and teachings give some explanation of the purpose and meaning of human life   At **level 6**,pupils will be able to:   * know and understand how sources of argument from different traditions provide answers to the questions between faith and science * explain, with reference to religious beliefs, their own and others’ answers to questions of meaning   At **level 7**, pupils will be able to:   * show a coherent understanding of the debate between faith and science * evaluate religious and non-religious views and beliefs on human life |
| **Sources: Suggested scripture passages**  **How do we make sense of the world?**  Psalm 24:1-2 (The world and all that is in it belongs to the Lord)  Psalm 139: 7-12 (Wherever I go, I will find God)  Job 38:4ff (Where were you when I laid the foundation of the earth?)  Sirach 14:20 (Happy the one who meditates on Wisdom)  Proverbs 25: 22 (Glory of God to conceal things, glory of kings to seek things out)  Wisdom 7:15-20 (All learning of natural sciences are a gift from God)  **Faith and science – is there a conflict?**  Romans 1:19-20 (Reason can find God in studying nature)  Romans 9:19-21 (Should humans ask why God made us this way?)  Hebrews 11:3 (What is seen is not made out of visible things)  **Faith and science – what are the ethical issues?**  Genesis 1:28; 2:15 (Stewardship in creation narrative)  Psalm 139:13 (God formed me in the womb)  Exodus 20:13 (Thou shalt not kill) | | **Sources: Church teaching**  **Faith and science – is there a conflict?**  “The gaze of science thus benefits from faith: faith encourages the scientist to remain constantly open to reality in all its inexhaustible richness. Faith awakens the critical sense by preventing research from being satisfied with its own formulae and helps it to realize that nature is always greater. By stimulating wonder before the profound mystery of creation, faith broadens the horizons of reason to shed greater light on the world which discloses itself to scientific investigation.” (Pope Francis, *Lumen Fidei*, 34)  “The scientist's condition as a sentinel in the modern world, as one who is the first to glimpse the enormous complexity together with the marvellous harmony of reality, makes him a privileged witness of the plausibility of religion, a man capable of showing how the admission of transcendence, far from harming the autonomy and the ends of research, rather stimulates it to continually surpass itself in an experience of self-transcendence which reveals the human mystery".  (Pope John Paul II, Papal Audience, 17.7.85)  “The Church has no wish to hold back the marvellous progress of science. On the contrary, she rejoices and even delights in acknowledging the enormous potential that God has given to the human mind. Whenever the sciences – rigorously focused on their specific field of inquiry – arrive at a conclusion which reason cannot refute, faith does not contradict it. Neither can believers claim that a scientific opinion which is attractive but not sufficiently verified has the same weight as a dogma of faith. At times some scientists have exceeded the limits of their scientific competence by making certain statements or claims. But here the problem is not with reason itself, but with the promotion of a particular ideology which blocks the path to authentic, serene and productive dialogue.” (*Evangelii Gaudium,* 243) |
| **RE Curriculum Directory**  (pp.59-60):  **Revelation: *Dei Verbum***  Knowing and loving God  1.1.1The nature of revelation – how do we know about God?  1.1.2 The nature of revelation – God’s gift of himself  1.6.1 The Holy Spirit  **Celebration: *Sacrosanctum Concilium***  3.1.2 God’s plan of blessing  **Life in Christ: *Gaudium et Spes***  4.1.1 Dignity of the human person made ‘In the image of God’  4.2.1 Freedom and responsibility – God created the human person a rational being  4.2.3 Morality of human action | | **Core religious vocabulary:** Faith, ethics, science, conflict  **Other religious sources**   * Thomas Aquinas on Medical ethics and natural law. * Prof Richard Dawkins vs Prof John Lennox, *Has science buried God?* DVD. * “Creation” by Michaelangelo * “Vitruvian Man” by De Vinci * “The Ancient of Days” by Blake |

**Theological notes for Year 9 Unit 2:**

**Why is there suffering? How is God revealed through suffering?**

**Big Question: Why is there suffering?**

Specific focus: How is God revealed through suffering?

The learning in this unit is focused on an exploration of **evil** and **suffering**.

**Why is there suffering?**

* God did not intend human beings to suffer and die, but to live forever in peace with God and creation. (See CCC374-379, 384, 400 and YouCat 66)
* However, we do not live in peace with ourselves and we have lost our **harmony** with the world and ultimately with God. In scripture, the experience of this **alienation** is expressed in the story of **the Fall** (Gen 3).
* “God allows evil only so as to make something better result from it.” (St. Thomas Aquinas). (See CCC309-314, 324 and YouCat 51)
* God is perfect; God can never be the originator of something evil. God created the world to be good, but it is not yet perfect: “With **infinite wisdom** and goodness, God freely willed to create a world in a state of journeying towards its ultimate perfection” (CCC310). There are **natural evils** which are a result of this ‘journeying’.
* **Moral evils**, in contrast, come about through people’s misuse of freedom in the world. (CCC311)
* The key question is not, “How can anyone believe in a good God when there is so much evil?” but rather, “How could a person with a heart and understanding endure life in this world if God did not exist?”
* Christ’s death and Resurrection show us that evil did not have the first word, nor does it have the last. God made **absolute good** result from the worst evil. (All of the above, YouCat 51)

**Suffering is a mystery**

* Suffering is a **mystery**. Even Jesus asked his Father, “My God, why have you forsaken me?” (Matt 27:46).
* Christians should not seek suffering, but when they are confronted with unavoidable suffering, it can become meaningful for them if they unite their sufferings with the sufferings of Christ: “Christ . . . suffered for you, leaving you an example, that you should follow in his steps” (1 Pet 2:21). [CCC618]
* Jesus said, “If any man would come after me, let him deny himself and take up his cross and follow me” (Mk 8:34).

**Redemptive suffering**

* Christians have the duty to alleviate suffering in the world (Luke 10:25-37, Matt 25:31-46, **Corporal Works of Mercy**).
* Nevertheless, there will still be suffering. In faith we can accept our own suffering and share the suffering of others. In this way human suffering becomes united with the redeeming love of Christ and thus part of the divine power that changes the world for the better. This is known as ‘**redemptive suffering**’. (YouCat 102)
* We believe that in the **Last Judgment** God will put an end to all injustice. In the life of the world to come, evil no longer has any place and suffering ends. (YouCat 51, CCC40, 286-287)

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| Year 9 Unit 2 | **Why is there suffering? How is God revealed through suffering?** | |
| Content **1. Why is there suffering?**   * Explore pupils’ own views on why there is suffering. (Being sensitive that some pupils may have had recent experiences of suffering). * Discuss some causes of suffering, e.g. illness, disease, injustice, natural disasters, war, crime, acts of inhumanity. * Consider the question: What is ‘**evil**’? What is the difference between **moral evil** and **natural evil**?   **2.Where does suffering come from and what is its purpose?**   * Explore a range of responses to the question of where suffering comes from:   + The Augustinian **theodicy** – which suggests that suffering is a punishment for, or consequence of, sin (**The Fall**, Gen 3)   + The Irenaean theodicy – which suggests that God created a world where suffering is intended, in order to help people to develop fully   + The **Free Will** theodicy – which suggests that, for a world with free creatures, suffering is necessary   One view holds that **suffering** has no purpose:   * + A non-religious world view – which suggests that suffering is an inevitable consequence of evolution and living in a physical world.   **3.What does suffering reveal of God?**   * Consider that, in the **Incarnation**, Jesus reveals God to us and in his humanity he shared our joys and sorrows * Consider that, in the **crucifixion**, Jesus suffered and died for us. Explore the text of the **Suffering Servant** in Isaiah. * Explore how suffering is a **mystery** in which we can share in the suffering of Jesus (**redemptive suffering**) - brokenness reveals Jesus to us and enables us to fully live as community *(Salvifici Doloris* and Jean Vanier)   **4.How do people respond positively to suffering?**   * Look in more depth at UK and global examples of positive responses to suffering, e.g. responses to homelessness in the UK or responses to the effects of war.   **5.How do I respond to suffering?**   * Invite pupils to reflect on their responses to suffering in their own lives and ways in which they help others who are suffering. | | **Learning Objectives**   * To know and understand why there is suffering and some ideas of where suffering comes from * To know and understand what suffering reveals of God * To know and understand how people respond positively to suffering * To reflect on how they respond to suffering in their own lives and the lives of others   **Learning Outcomes**  At **level 5**,pupils will be able to:   * identify sources that are used to explain the origins of suffering and how they led to particular religious beliefs * demonstrate how religious beliefs and teaching give some explanation of the purpose of suffering.   At **level 6,** pupils will be able to:   * explain how sources and arguments are used in different ways to provide answers to questions of suffering * explain with reference to religious beliefs their own and others’ answers to questions of suffering.   At **level 7**, pupils will be able to:   * show a coherent understanding of faith, religion and beliefs about suffering using a wide variety of sources and evidence * evaluate different views and beliefs on questions of the meaning and purpose of suffering. |
| **Sources: Suggested scripture passages**  **Where does suffering come from?**  Genesis 2:15-3:24 (The Fall)  Job 10:1-9 (Job complains)  Acts 14:22 (Through tribulations we enter God’s kingdom)  II Cor 12:10 (Weakness is strength)  **What does suffering reveal of God?**  Psalm 34:19 (The righteous person may have many troubles)  Isaiah 52:13-53:12 (Suffering Servant)  Matthew 27:46 (My God, why have you forsaken me?)  Romans 5:3 (Suffering produces endurance)  Romans 8:18 (Sufferings nothing compared with seeing God)  II Corinthians 1:5 (Share Christ’s sufferings and Christ’s comfort)  **How do people respond positively to suffering?**  Matthew 5:11 (Rejoice, your reward is great in heaven)  Mark 8:34-36 (Take up your cross)  I Cor 13 (If I give all without love, I give nothing)  Phil 1:29 (Suffer for Christ’s sake)  Galatians 6:2 (Carry each other’s burdens and fulfil Christ’s law)  1 Pet 2:21 (Christ . . . suffered for you, leaving you an example)  James 1:2-4 (Trials are to be counted a joy) | | **Sources: Church teaching**  **Why is there suffering?**  *“…in order to perceive the true answer to the ‘why’ of suffering, we must look to the revelation of divine love, the ultimate source of the meaning of everything that exists. Love is also the richest source of the meaning of suffering, which always remains a mystery: we are conscious of the insufficiency and inadequacy of our explanations. Christ causes us to enter into the mystery and to discover the ‘why’ of suffering, as far as we are capable of grasping the sublimity of divine love.”* (John Paul II, *Salvifici Doloris*, 13)  **Where does suffering come from?**  *“God is infinitely good and all his works are good. Yet no one can escape the experience of suffering or the evils in nature which seem to be linked to the limitations proper to creatures: and above all to the question of moral evil. Where does evil come from? ‘I sought whence evil comes and there was no solution’, said St. Augustine, and his own painful quest would only be resolved by his conversion to the living God. For ‘the mystery of lawlessness’ is clarified only in the light of the ‘mystery of our religion’. The revelation of divine love in Christ manifested at the same time the extent of evil and the superabundance of grace. We must therefore approach the question of the origin of evil by fixing the eyes of our faith on him who alone is its conqueror.”* **CCC 385**  *“Man is obliged to follow the moral law, which urges him ‘to do what is good and avoid what is evil’. This law makes itself heard in his conscience.”* **CCC 1713**  **What does suffering reveal of God?**  *“Human suffering has reached its culmination in the Passion of Christ. And at the same time it has entered into a completely new dimension and a new order: it has been linked to love, to that love of which Christ spoke to Nicodemus, to that love which creates good, drawing it out by means of suffering, just as the supreme good of the Redemption of the world was drawn from the Cross of Christ, and from that Cross constantly takes its beginning. The Cross of Christ has become a source from which flow rivers of living water. In it we must also pose anew the question about the meaning of suffering, and read in it, to its very depths, the answer to this question.” (*Pope John Paul II, *Salvifici Doloris, 18)*  *“Death is transformed by Christ. Jesus, the Son of God, also himself suffered the death that is part of the human condition. Yet, despite his anguish as he faced death, he accepted it in an act of complete and free submission to his Father's will. The obedience of Jesus has transformed the curse of death into a blessing.”* **CCC 1009**  **How do people respond positively to suffering?**  *“Suffering contains a special call to the virtue which man must exercise on his own part. And this is the virtue of perseverance in bearing whatever disturbs and causes harm. In doing this, the individual unleashes hope, which maintains in him the conviction that suffering will not get the better of him, that it will not deprive him of his dignity as a human being, a dignity linked to awareness of the meaning of life. And indeed this meaning makes itself known together with the working of God's love, which is the supreme gift of the Holy Spirit. The more he shares in this love, man rediscovers himself more and more fully in suffering: he rediscovers the ‘soul’ which he thought he had ‘lost’ because of suffering.” (Pope John Paul II, Salvifici Doloris, 23)*  *“In so far as man becomes a sharer in Christ's sufferings… to that extent he in his own way completes the suffering through which Christ accomplished the Redemption of the world. Does this mean that the Redemption achieved by Christ is not complete? No. It only means that the Redemption, accomplished through satisfactory love, remains always open to all love expressed in human suffering. In this dimension—the dimension of love—the Redemption which has already been completely accomplished is, in a certain sense, constantly being accomplished”. (Pope John Paul II, Salvifici Doloris, 24)* |
| RE Curriculum Directory **Revelation: *Dei Verbum***   * + 1. Nature of revelation – how do we know about God   1.5.3 The Mystery of the Incarnation  1.6.2 How can we say God loves us amidst such human suffering?  1.6.3 How can people say God is good if suffering and evil are present in the world?  **Life in Christ: *Gaudium et Spes***  4.1.1 Dignity of the human person made in the image of God  4.2.1 Freedom and responsibility | | **Core religious vocabulary:** Moral evil, natural evil, free will, theodicy, suffering, mystery, redemptive suffering, crucifixion, incarnation, The Fall, Suffering Servant.  **Other sources:**  **Redemptive suffering -** *“… the only truth capable of answering the mystery of suffering and of bringing you relief without illusion… is faith and union with the Man of Sorrows, with Christ the Son of God, nailed to the cross for our sins and for our salvation. Christ did not do away with suffering. He did not even wish to unveil to us entirely the mystery of suffering. He took suffering upon Himself and this is enough to make you understand all its value. All of you who feel heavily the weight of the cross, you who are poor and abandoned, you who weep, you who are persecuted for justice, you who are ignored, you the unknown victims of suffering, take courage. You are the preferred children of the kingdom of God, the kingdom of hope, happiness and life. You are the brothers of the suffering Christ, and with Him, if you wish, you are saving the world. This is the Christian science of suffering, the only one which gives peace.* (Pope Paul VI, Closing speech of Vatican II, 8 December 1965)  **Brokenness** – (Jean Vanier)  **Mother Teresa** – “*Suffering in and of itself is useless, but suffering that is shared with the passion of Christ is a wonderful gift and a sign of love. Christ’s suffering proved to be a gift, the greatest gift of love, because through his suffering our sins were atoned for. Suffering, pains, sorrow, humiliation, feelings of loneliness, are nothing but the kiss of Jesus, a sign that you have come so close that He can kiss you.”* (Mother Teresa on Suffering and Death, paragraph 4) |

**Theological notes for Year 9 Unit 3:**

**Big Question: Is all life of value? How do we respect the sanctity of human life?**

Specific focus: Sanctity of human life

The learning in this unit is focused on an exploration of the **dignity** and **sanctity** of human life.

**The value of life.**

* Christians believe that all life is **sacred** because God created life: “And behold, it was good” (Gen. 1).
* Within the Story of Creation God creates all living things and humans are given **dominion** and **stewardship** of all creation. God alone is the giver of life from its beginning to its end.
* For Christians human life is different from the rest of creation. This means people are in some ways reflections of God in that we are **rational, free, moral** and **relational**. When God made Man, God ‘breathed into his nostrils the breath of life and man became a **living soul**.’ (Gen 2:7),(Heb.-ruach which means breath or spirit).Because of this, human beings have a unique relationship with God.

**Sanctity of human life**

* The Catholic Church regards human life as sacred.
* Genesis 1:26-27 says we are created in the **image and likeness of God**, which gives dignity to all human beings.
* ***Imago Dei*** (image of God) is a theological term used to show that human beings reflect the nature God.
* ”Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its **sole end**.” (CCC 2258)
* The Old Testament reinforces the belief that life is sacred from **conception**, e.g. Jer. 1.5; Ps. 139. The fifth Commandment is “Thou shalt not kill”.
* In the New Testament, in the **Incarnation**, Jesus takes on human nature (“The Word became flesh” John 1), which reinforces the dignity of each human being.
* Because God took on human flesh and experienced the human condition in its fullness, the **human condition** is **sanctified:** “Through Christ alone the perfection of all human dignity is assured” (RECD p.41)
* Jesus said that he came in order that all may have life to the full. (John 10:10)

**Certain issues arise from the Catholic belief that human life is sacred**

* Ethical issues arise around the belief that human life is sacred.
* Catholics believe that human life begins at conception i.e. when the sperm fertilises the ovum. “A human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence a human being must be recognised as having the rights of a person.” (CCC 2270)
* Catholics do not support **euthanasia** or **abortion:** “No-one can under any circumstances claim for himself the right directly to destroy an innocent human being.” (CCC 2258); “God alone is the Lord of life from its beginning until its end.” (CCC 2258).
* Catholics believe that because human life is sacred it matters how we treat each other. Jesus said in Matthew 25, “Whatever you did to the least of these… you did it to me.”

**Responsibility to respect human life**

* Catholics believe that each human being has a responsibility to help build a culture that upholds the worth of every human being, especially that of the most vulnerable: “It is simply by walking humbly, loving tenderly and acting justly (Micah 6.8) that we effectively build up a culture in which every human life is cherished” (*Cherishing life*, CBCEW, 67).

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| **Year 9 Unit 3** | **Is all life of value? How do we respect the sanctity of human life?** | |
| Content **1.Is all life of value?**   * Explore pupils’ own views on what life is - what type of life demands respect?   **2.What is meant by ‘sanctity of human life’?**   * What is meant by ‘sacred’? * Why does the Catholic Church regard human life as sacred? (Created in the image and likeness of God, *Imago Dei*) * What do other Christian traditions believe about sanctity of human life? * What are some other world views about sanctity of human life, e.g. Hindu/Buddhist views, secular views?   **3.What issues arise from the Catholic belief that human life is sacred?**   * Explore the question “When does human life begin and end?” Explore some of the ethical issues e.g. abortion, euthanasia, IVF, embryo research, end of life care, cloning etc. * Look at quality of life issues regarding the belief that human life is sacred, such as: - which medical treatments to fund, disability, access to healthcare, treatment of dementia, etc * Explore how the Catholic Church and other Christian denominations have responded to medical advances and changing social attitudes, e.g. through the work of organisations such as Life, the Hospice Movement, Catholic adoption agencies, HCPT, Faith and Life groups, etc.   **4.How do I respect sanctity of human life?**   * Invite pupils to reflect on ways in which they respect the sanctity of human life. | | **Learning objectives:**   * Know and understand some reasons why people believe that life is of value * To know and understand what the Catholic Church teaches about respect for human life * To know and understand what is meant by ‘sanctity of human life’ and the issues that arise from this Catholic belief * To reflect on the question, “How do I respect the sanctity of human life?”   **Learning outcomes:** At level 5, pupils will be able to:Identify similarities and differences between people’s beliefs about the value of life  * Explain what beliefs and values about sanctity of human life inspire and influence them and others.  At level 6, pupils will be able to:  * Explain how religious beliefs and teachings about the sanctity of human life influence moral values and behaviour. * Express insights into the reasons for their own and others’ beliefs and values in relation to sanctity of human life and the challenges these pose.  At level 7, pupils will be able to:  * Critically evaluate the teaching of Catholics and other denominations on issues concerning sanctity of human life and how these have developed over time. * Articulate their own critical response(s) to different religious beliefs and world views about sanctity of human life. |
| **Sources: Suggested scripture passages**  **Is all life of value?**  I Cor. 10:26 (All created things are inherently good)  Mark 16:15 (Proclaim the Good News to all creation)  Job 12:10 (All living things are in God’s hand)  Ps 104:31 (God rejoices in all his works)  **What is meant by ‘sanctity of life’?**  Gen 2:7 (God breathed life into humans)  Jer 1:5 (Before I formed you in the womb)  Ps 139:13-16 (You created me)  Ps 127 (Children are a heritage from the Lord)  Luke 1 (Annunciation narratives)  Luke 12:6-7 (You are of more value than birds of the air)  John 1 (The Word made flesh)  I Cor 3:16-17 (You are temple of the Holy Spirit)  **What issues arise from the Catholic belief that human life is sacred?**  Gen 1:27 (Humans created in God’s image)  Ex 20:13 (You shall not kill)  Jer 1:5 (Before I formed you in the womb)  Micah 6:8 (Act justly, love tenderly, walk humbly)  Luke 1:44 (Child in my womb leapt for joy) | | **Sources: Church teaching**  **Is all life of value?**  “The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole. . . Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. It would be wrong to uphold one set of duties while trampling on the other. *(Caritas in Veritate,* 48, 51).  **What does it mean for Catholics to respect living things?**  “Together with our obligation to use the earth’s goods responsibly, we are called to recognise that other living beings have a value of their own in God’s eyes: “by their mere existence they bless him and give him glory, and indeed, “the Lord rejoices in all his works” (*Ps* 104:31). …the Church does not simply state that other creatures are completely subordinated to the good of human beings, as if they have no worth in themselves and can be treated as we wish. …where other creatures are concerned, “we can speak of the priority of *being* over that of *being useful*”. The Catechism clearly and forcefully criticises a distorted anthropocentrism (CCC339). *(Laudato Si’*, 69)  **What is meant by ‘sanctity of life’?**  “Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no-one can under any circumstances claim for himself the right directly to destroy an innocent human being.” (CCC2258)  “All life has inestimable value even the weakest and most vulnerable, the sick the old the unborn and the poor, are masterpieces of God’s creation, made in his own image, destined to live forever and deserving of the utmost reverence and respect.” (Pope Francis, 28 July 2013)  **What issues arise from the Catholic belief that human life is sacred?**  “The first right of the human person is his life. He has other goods and some are more precious, but this one is fundamental – a condition of all the others. Hence it must be protected above all others. It does not belong to society, nor does it belong to public authority in any form to recognise this right for some and not for others.” (Congregation for the Doctrine of the Faith, Declaration on procured abortion)  **Other Religious Sources**  St Francis of Assisi: Canticle of the Creatures  St Catherine of Siena: “When you created man, you were moved by love to make him in your own image. Surely only love could so dignify your creatures. But I know very well that man lost the dignity you gave him; he deserved to lose it, since he had committed sin.  Moved by love and wishing to reconcile the human race to yourself, you gave us your only-begotten Son. He became our mediator and our justice by taking on all our injustice and sin out of obedience to your will, eternal Father, just as you willed that he take on our human nature. What an immeasurably profound love! Your Son went down from the heights of his divinity to the depths of our humanity. Can anyone’s heart remain closed and hardened after this?  We image your divinity, but you image our humanity in that union of the two which you have worked in a man. You have veiled the Godhead in a cloud, in the clay of our humanity. Only your love could so dignify the flesh of Adam. And so by reason of this immeasurable love I beg, with all the strength of my soul, that you freely extend your mercy to all your lowly creatures.”  (*The bonds of love*, From a dialogue On Divine Providence, Office of Readings, Sunday Week 19) |
| RE Curriculum Directory **Revelation: *Dei Verbum***   * + 1. The nature of Revelation – how do we know about God?   1.3.1 Human beings as the summit of creation  **Celebration: *Sacrosanctum Concilium***  3.4.3 Anointing of the sick - effects  **Life in Christ: *Gaudium et Spes***  4.1.1 Dignity of the human person made ‘In the image of God’  4.2.2 Conscience  4.2.3 Morality of human action  4.6.6 Responsibilities and rights – preferential option for the poor  4.6.7 Catholic concern for life and well-being | | **Core religious vocabulary:**  Sacred, sanctity of life, denominations, Imago Dei, human life, secular, respect |

**Theological notes for Year 9 Unit 5:**

**Big Question: How are Muslims called to live their lives?**

Specific focus: How are Muslims called to live their lives?

The learning in this unit is focused on an exploration of **Islam**. Themes include...

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| **Year 9 Unit 5** | **How are Muslims called to live their lives?** | |
| Content (Research, revelation, response cycle) | | **Learning objectives**  **Learning outcomes:** |
| **Sources: Suggested scripture passages** | | Sources: Church teaching CST/CCC:  CCC  Vatican II docs: |
| RE Curriculum Directory **Areas of Study:**  Revelation (Dei Verbum)  (pp.59-60):  Revelation  Church  Celebration  Life in Christ | | **Core religious vocabulary:** |

**Theological notes for Year 9 Unit 4:**

**Big Question - What should I do with my life?**

**Specific focus - What am I called to be?**

The learning in this unit is focused on an exploration of vocation and how it is lived out in different ways.

**Vocation**

* **‘Vocation’** comes from the Latin ‘vocare’ meaning ‘a call’ or ‘summons’.
* Love is the fundamental and innate vocation of every human being. (Pope Saint John Paul II Familiaris Consortium.)
* A Christian disciple expresses their faith, hope and love through living as a **lay person**, married or single, a **consecrated person** or an **ordained minister**.
* The call to ‘be’- “… is a specific vocation for every living person connected to the simple fact of their existence. There is a dream found in God’s heart for each of us.” (*New Vocations for a new Europe*, 13)
* The call to ‘do’ - “Christ has always called some people to follow him in concrete ways, by giving them a more specific vocation. In previous generations, the word ‘vocation’ would only have been used to describe the lives of priests and religious – because these people had in some sense been called ‘away’ from an ordinary life to a life of **celibacy** and service in the Church. But today the word ‘vocation’ is rightly used also of marriage, permanent **diaconate**, consecrated life, and some forms of single life – because each of these is a wholehearted **commitment** that we make in response to an invitation from the Lord. These concrete vocations are also known as ‘states of life’, because we make a lifelong commitment to living our Christian faith in a particular context. *This lifelong commitment becomes the place in which we live out our fundamental vocation to holiness.* God calls us all to be saints; and sometimes he calls us to be saints in a particular way – as husbands or wives, as priests or deacons or consecrated persons.” (www.allenhall.org.uk)

**Discernment**

* To **discern** your vocation is to discover in yourself the person God wants you to be.

The mission of Christians as disciples is revealed in the **post-Resurrection appearances**. The disciples’ encounters with the Risen Christ challenges them to see the world, themselves and Jesus in new ways. The experience of **Pentecost** inspires them to realise their calling to go out to the whole world and preach the Good News.

* Everyone is called to **holiness.** God calls people to listen and to live out their baptism as disciples of Christ in different ways within a living relationship with him.
* “The more you discover who you are, and the more you discover what lies deepest in your heart, the more you will be able to discern what God’s will is for you and what direction he wants you to take in life. Your lifelong vocational commitments and the particular path of holiness that you are called to follow will inevitably grow out of the person God created you to be.” (www.allenhall.org.uk)
* Key ways of discerning your vocation are: life experiences, celebration of the sacraments, prayer, reflection on scripture

(e.g**. Ignatian Spirituality**), learning from the examples of the lives of saints and others, and good advice from family, friends or spiritual advisers.

* Vocations may be discovered during a **pilgrimage** or **retreat** - moments when people are seized by the love of God in life-changing ways.

**Living out vocation**

* People live out their vocation within marriage, **single life**, **religious life** or **priesthood**. It can also be lived out in the work that we do.
* Work on its own does not give meaning to life; it is human beings who make work meaningful.
* **Matrimony** and **Holy Orders** are regarded as **Sacraments of Service**, to the Church and to the world.
* The sacraments of Baptism and Confirmation, and the **Gifts of the Spirit** received in these sacraments, help Christians to transform their lives and live out their vocations as disciples.
* When Mary responded to God’s call by saying “Yes” to becoming the mother of His Son she wholeheartedly submitted to God’s will even though it would completely **transform** her life. Mary is *the* example of the totality of Christian love.

**Big Question: What should I do with my life?**

Specific focus: What am I called to be?

The learning in this unit is focused on an exploration of **vocation**. Themes include...

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| **Year 9 Unit 4** | **What should I do with my life? What am I called to be?** | |
| Content **1.What should I do with my life?**   * Explore pupils’ views about life choices. What do I *want* to do with my life? What influences what I *should* do with my life? Why might they be different?   **2.What is a ‘vocation’?**   * Explore what it means to be ‘called’. * Explore the differences between: called to *be*, and called to *do*. * Discuss how a person’s work is only a part of their being ‘called’. * Explore why Christians believe that everyone has a vocation because everyone is created in God’s image and called to be a co-creator with God.   **3.How do people discern their vocation?**   * Explore the mission of Christians as revealed in the Resurrection appearances and the account of Pentecost. * Explore ways in which people discern their vocation, through dialogue with God and with others, eg. **Ignatian discernment,** personal prayer, reflecting on scripture.   **4.How do people live out their vocation?**   * Study Mary, the first disciple, as an example of a lived vocation. * Explore the significance and purpose of Confirmation and how the Gifts of the Spirit help Christians to live out their vocation as disciples. * Explore the elements of the rites of Marriage, Holy Orders and Religious Profession, that relate to living out vocation as disciples. * Explore the single life, that is, without making vows and promises, as a way of living out vocation e.g. Aid workers, carers and volunteers.     **5.What does vocation mean to me?**   * Provide opportunities for pupils to reflect on their own vocation. | | **Learning objectives:**  • Know and understand what vocation means  • To know and understand how people discern their vocation  • To know and understand how vocation is lived  • To reflect on the question, “What does vocation mean to me?”  **Learning outcomes:**  **At level 5, pupils will be able to:**  Describe and explain the meaning and purpose of Confirmation in living out vocation.  Demonstrate how the concept of vocation gives meaning and purpose to life.  **At level 6, pupils will be able to:**  Explain the significance for believers of Marriage, Holy Orders and Religious Profession in living out vocations as disciples.  Explain how the process of discernment helps answer questions about the meaning and purpose of life.  **At level 7, pupils will be able to:**  Show a coherent understanding of the significance of vocation within marriage, Holy Orders, religious life and single life.  Evaluate how far a religious context is essential for understanding the concept of vocation. |
| **Sources: Suggested scripture passages**  **What is a ‘vocation’?**  Genesis 1: 27 (God created humankind in His own image.)  Isa 41:8-10 (Israel called, chosen.)  Jer 1:4-10 (Called as prophet.)  Psalm 139 (Before I formed you in the womb, I chose you to be mine.)  I Pet 2:9 (you are a chosen race.)  **How do people discern their vocation?**  I Sam 3(God calls Samuel)  Mk 1:16-20 (Call of disciples)  Lk 1:26-38 (Annunciation)  Romans12:4-8 (We have gifts that differ according to the grace given to us.)  **How do people live out their vocation?**  Ps 110:4 (A priest forever.)  John 2:1-12 (Cana)  John 15:16 (Bear fruit that will last.)  Luke 4:18 (Proclaim the Good News to the poor.)  Eph 4:1-12 (Walk in a manner worthy of your calling.) | | **Sources: Church teaching**  **What is a ‘vocation’?**  In the Church there are the laity and clergy. As children of God they are of equal dignity. They have equally important but different tasks. The mission of the Laity is to direct the whole world towards the Kingdom of God. CCC 871- 876  **How do people discern their vocation?**  Yes, Christ's love has reached each one of you, dear brothers and sisters, with that same "price" of the Redemption. As a consequence of this, you have realized that you are not your own, but belong to Christ. This new awareness was the fruit of Christ's "loving look" in the secret of your heart. You replied to that look by choosing Him who first chose each one of you, calling you with the measurelessness of His redeeming love. Since He calls "by name," His call always appeals to human freedom. Christ says: "If you wish...." And the response to this call is, therefore, a free choice. You have chosen Jesus of Nazareth, the Redeemer of the world, by choosing the way that He has shown you. Redemptionis Donum  **How do people live out their vocation?**  “Baptism, Confirmation and Eucharist are sacraments of Christian Initiation. They ground the common vocation of all Christ’s disciples, a vocation to holiness and to the mission of evangelising the world. They confer the graces needed for the life according to the Spirit during this life as pilgrims on the march towards the homeland. CCC: 1533  “Two other sacraments Holy Orders and Matrimony, are directed towards the salvation of others; if they contribute as well to personal salvation, it is through service to others that they do so. They confer a particular mission ion the Church and serve to build up the People of God. CCC 1534  Lumen Gentium – cf para 13  “Children also have their own apostolic work to do. According to their ability they are true living witnesses of Christ among their companions”. Apostlicam Actuositatem  ‘Love is the fundamental and innate vocation of every human being.” Pope Saint John Paul II Familiaris Consortium. |
| **RE Curriculum Directory**  **Revelation: (Dei Verbum)**  1.5.4 The unique role of Mary the Mother of God.  **Church (Lumen Gentium)**  2.1 What is the Church  2.1.1The holiness of the Church and communion of saints.  2.3 Catholic  2.3.3 A Hierarchical Church.  2.5 Mission  2.5.1 Mission  2.5.2 Vocation to Mission.  **Celebration (Sacrosanctum Concillium)**  3.3.1 Sacraments of Christian Initiation.  3.3.2 Baptism  3.3.3 Confirmation.  3.3.4 The Eucharist  3.5 Holy Orders and Matrimony  3.5.1 Sacraments at the Service of Communion.  3.5.2 Holy Orders.  3.5.3 Marriage.  3.6 Prayers  3.6.2 A Universal Call Life in Christ (Gaudium et Spes) 4.1 The Dignity of the Human Person made in the image of God  4.1.2 The desire for happiness.  4.6.2 Call to Family | | **Core religious vocabulary:** Vocation, discernment, Holy Orders, Confirmation, Religious life, single life, marriage, vows, rite,  **Other Religious Sources:**  “it is part of your vocation to shout the Gospel from the rooftops, not by your words but by your life.” Blessed Charles de Foucauld  “God calls all the souls he has created to love him with their whole being, here and thereafter, which means that he calls all of them to holiness, to perfection, to a close following of him and obedience to his will.  But he does not ask all souls to show their love by the same works, to climb to heaven by the same ladder, to achieve goodness in the same way. What sort of work, then, must I do? Which is my road to heaven? In what kind of life am I to sanctify myself?” .” Blessed Charles de Foucauld  God knows me and calls me by my name… God has created me to do him some definite service;….Somehow I am necessary for His purposes. I have a part in this great work….He has not created me for naught. I shall do good, I shall do His work.”  John Henry Cardinal Newman  “The Church is the soil where vocations take root, mature and bear fruit.” (para 1)  God calls us to become a part of the Church and after we have reached certain maturity in it, he bestows on us a specific vocation. The vocational journey is undertaken together with the brothers and sisters whom the Lord has given to us.” Message of His Holiness Pope Francis on the occasion of the 53rd World Day of Prayer for Vocations – The Church, Mother of Vocations.  “Jesus has a specific task in life for each and every one of us. Each one of us is handpicked, called by name by Jesus. There is no one among us who does not have a divine vocation.”  Homily June 1st 1982 Pope Saint John Paul II    “Discernment is a decision-making process that honours the place of God’s will in our lives. It is an interior search that seeks to align our own will with the will of God in order to learn what God is calling us to. Every choice we make, no matter how small, is an opportunity to align ourselves with God’s will”.  [www.loyolapress.com/discernment-making-inspired-choices.htm](http://www.loyolapress.com/discernment-making-inspired-choices.htm)  How to Discover your Vocation –Fr Stephen Wang  [www.allenhall.org.uk/vocations/how-to-discover-your-vocation](http://www.allenhall.org.uk/vocations/how-to-discover-your-vocation)  The Summons – Wild Goose Publications |

**Theological notes for Year 9 Unit 6:**

**Big Question: How can we know what is true?**

Specific focus: How do Catholics believe truth is revealed?

The learning in this unit is focussed on **Revelation** and the distinctive Catholic understanding of what it is**;** how it is communicated and how our understanding of it has developed through the ages.

**Revelation**

* Through **grace**, God has revealed himself and given himself to human beings.
* People can know God with certainty by **natural reason**. There is also another order of knowledge: the order of **Divine Revelation.**
* Christians believe that through God’s **Self-Revelation** they come to know that God’s life is love, both given and received.

**Scripture:**

* It is through **Scripture**, the life of Christ, the inspiration of the Holy Spirit and the teaching of the Church that Christians come to understand more about who God is and how they should live.
* Scripture is written by human authors under the **inspiration of the Holy Spirit** and presented as the **living Word of God**.
* Exploring the intention of the authors, **literary forms** and the culture and context in which they were writing provides a deeper understanding of Scripture. (See YouCat section 15 ) This discipline is called **exegesis.**
* Christian **denominations** have different understandings of Scripture both in how it is interpreted and as a source of Revelation. Catholics do not have a **fundamentalist** approach to Scripture and always interpret Scripture as a community under the guidance of the Holy Spirit.

**Tradition**

* **Tradition** comes from the Latin ‘tradere’ which means ‘to hand on’. Tradition is what is revealed by God and handed on by the apostles, including those things not explicitly recorded in Scripture.
* In his second letter to the Thessalonians (2Thess 2:15) St Paul speaks of the importance of both Scripture and Tradition.
* Tradition grows through study and **contemplation** and the teaching of the Church. Catholic understanding of Tradition grows through time in the teaching, life and worship of the Church.
* Tradition is also expressed in the **liturgy**, art and music of the Church.
* “Now what was handed on by the apostles includes all these things which contribute towards the holiness of life and the increase of faith of the people of God, so that the Church in her teaching, life and worship perpetuates and hands on to all generations everything that she is and everything she believes”. Dei Verbum 8
* Christian denominations have different understandings of Tradition. Not all Christians place the same level of authorityon Tradition as does the Catholic Church.

**Magisterium**

* “**Magisterium** comes from the Latin ‘Magister’ (meaning teacher): It is the term used for the mandate of the Catholic Church to present the faith, to interpret it with the aid of the Holy Spirit, and to protect it from falsifications”. YouCat p.20 2011 Ignatius Press.
* Other Christian denominations predominantly use Scripture as their principal **source of authority**.
* Catholics believe that the task of authentically interpreting the word of God, whether in Scripture or Tradition, has been entrusted exclusively to the Magisterium which is the inspired teaching authority of the Church as exercised by the Pope and Bishops, in the name of Jesus Christ.
* The Magisterium is not above the word of God, but serves it, teaching only what has been handed on. (cf Dei Verbum 10)
* **Vatican II, The Second Vatican Council,** was a gathering of all the bishops of the Church between 1962-65. Its purpose was to better present the teachings of the Church and make them more accessible to Christians and people of good will.

Its four main documents are: Dei Verbum – Divine Revelation; Lumen Gentium – The Church; Sacrosanctum Concilium – Sacred Liturgy; Gaudium et Spes – The Church in the Modern World.

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| --- | --- | --- |
| Year 9 Unit 6 | How can we know what is true? How do Catholics believe truth is revealed? | |
| Content **1. How can we know what is true?**   * Explore how we can be sure that something is true. What sources of information are/are not trustworthy? How do we know?   **2. How is Scripture a source of Revelation?**   * Explore the Catholic understanding of Scripture as an inspired collection of writings and a source of Revelation. * Explore the types of writing in Scripture with a specific focus on the distinctive nature of Gospel as a literary type. * Discuss how Scripture is understood by other Christian denominations.   **3.How is Tradition a source of Revelation?**   * Explore the Catholic understanding that Revelation is also communicated through the inspired wisdom captured in the words, customs and lives of Christian thinkers, believers and worshippers. * Explore what other Christian denominations believe about Tradition as a source of Revelation.   **4.What is the Magisterium?**   * Explore the Catholic understanding of the importance of the Magisterium as the authentic interpreter of Scripture and Tradition. * Investigate the importance of the Second Vatican Council as an expression of the Magisterium. * Explore what sources of authority other Christian denominations have in place of the Magisterium.   **5.How do I know what is true?**   * Invite pupils to reflect on their personal response to Scripture, Tradition and the Magisterium as sources of truth and authority. | | **Learning objectives:**   * To know and understand how to discern the reliability of sources of truth * To know and understand how Scripture and Tradition are sources of Revelation in Catholic theology. * To know and understand the nature and role of the Magisterium. * To reflect on the question “How do I know what is true?”   **Learning outcomes:** At level 5, pupils will be able to:AT1 i: Identify sources of religious truth and explain what is distinctive about Catholics’ use of these sources AT2 i: Explain how beliefs about sources of truth influence themselves and others. At level 6, pupils will be able to: AT1 i: Explain how Scripture is used in different ways by different Christian denominations to provide answers to questions of religious belief.  AT2 i: Express insights into how their own understanding of sources of truth differs from others, and why this can be challenging. At level 7, pupils will be able to: AT1 i: Show a coherent understanding of Revelation, by critically analysing the role of Scripture, Tradition and Magisterium in different denominations.  AT2 i: Articulate their own critical response(s) to different views about sources of truth and religious authority. |
| **Sources: Suggested scripture passages**  **1. How can we know what is true?**  John 18:27-38 (What is Truth?)  John 14:6 (I am the way, the truth and the life)  **2. How is Scripture a source of Revelation?**  2 Tim 3:16 (All Scripture is inspired by God)  John 5:39 (You search the Scriptures – they bear witness to me.)  Heb1 :1-4 (God speaks through prophets, then His Son.)  **3.How is Tradition a source of Revelation?**  Sir 8:9 (learn wisdom from aged.)  2Thess 2:15 (Hold fast to the teachings we have passed on to you. )  **4.What is the Magisterium?**  John 16:13 (The Spirit of truth will guide you all.)  1 Tim 4: 9-16 (Take heed to your teaching…)  Acts 8:30-32 (How can I understand unless someone guides me.) | | **Sources: Church teaching**  **1. How can we know what is true?**  “In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature Through this revelation, therefore, the invisible God out of the abundance of His love speaks to men as friends and lives among them so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation.” Dei Verbum, 2  **2. How is Scripture a source of Revelation?**  “Those divinely revealed realities which are contained and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit. For holy mother Church, relying on the belief of the Apostles, holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself. In composing the sacred books, God chose men and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted.” Dei Verbum, 11  **3.How is Tradition a source of Revelation?**  “But in order to keep the Gospel forever whole and alive within the Church, the Apostles left bishops as their successors, "handing over" to them "the authority to teach in their own place. "This sacred tradition, therefore, and Sacred Scripture of both the Old and New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought finally to see Him as He is, face to face.”  Dei Verbum ,7  **4.What is the Magisterium?**  “Sacred Scripture has come into existence on the basis of a consensus in the believing communities.”  The Interpretation of the Bible in The Church- Pontifical Biblical Commission to Pope John Paul II 23 April 1993.  “But the task of authentically interpreting the word of God, whether written or handed on, (8) has been entrusted exclusively to the living teaching office of the Church, (9) whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.”  Dei Verbum ,9 |
| RE Curriculum Directory **Revelation: (Dei Verbum)**   * 1. Knowing and loving God   2. The nature of Revelation: How do we know about God.      1. The nature of Revelation: God’s gift of himself.      2. Faith: the response to God’s self-Revelation.   3. The Scriptures.      1. Divine Inspiration.   1.2.3 Sacred Scripture in the life of the Church.  1.2.4 Understanding Scripture.  **Church (Lumen Gentium)**  2.2 One and holy  2.2.1 Unity and Diversity  2.2.2 Disunity: The Reformation.  2.2.5 The Church since Vatican II (Documents on Vatican II)  2.4 Apostolic  2.4.1 Apostolic  2.4.2 Pope and Bishops  4.3 Law, Grace and Sin  4.3.1 The Old Law  4.3.2 The New Law  4.3.3 The Magisterium | | **Core religious vocabulary:** Tradition; Revelation; Magisterium; Scripture; authority; denomination; Vatican Council; wisdom; source; Gospel.  **Other Religious Sources:**  “I would not believe in the Gospel had the authority of the Catholic Church not already moved me.”  St Augustine – Contra Epistolem Manichaei 5,6.  “The Word is present in tradition as the communication of the Gospel to new generations of believers.”  A report of the Joint Commission for dialogue between the Roman Catholic Church and the World Methodist Council  Speaking the Truth in Love - para 18  “ We believe, teach and confess that the only rule and guiding principle according to which all teachings and teachers are to be evaluated and judged, are the prophetic and apostolic writings of the Old and New testaments alone…..  Other writings of ancient or contemporary teachers, whatever their names shall be, shall not be regarded as equal to Holy Scripture, but all of them together shall be subjected to it.”  Jacob Andreae in The Book of Concord 1580( Lutheran Church) |

**SEND T0 STEVE**

**Yr 8 Unit 4**

**Resource ideas:**

Conflict resources (CAFOD) – to be updated, eg CST & interfaith quotations, stories of conflict resolution & peace building, ppts, template for a peace charter

5.Explore UK and global examples of people responding to conflict with forgiveness, the motivations for doing this and how this has helped to build peace. For example

- UK: Jimmy Mizen’s family

- Global: Peace and reconciliation commissions/processes like S Africa, Rwanda, Philippines, etc

Remembrance Sunday services – how they have changed over the years (from triumphalism to reconciliation)

**Resource ideas:**

CAFOD: Water and CST

Food and CST

Life-giving bread

Eucharist and justice

Jean Vanier, Becoming Human

6.(Seeing. What it means to see. Perspectives, Magic Eye picture... surface/something beyond... (Escher) How we see the world, how we learn to see the world. How we can dull our imagination... eg through the eyes of the soaps/Daily Mail... God – creator, we are created in image of God, creativity...) (The ability to see God in the midst of life. – Daniel O’Leary)

-Concept of signs and symbolism – ritual (Zebra crossing... changes in character when it’s used – it becomes pavement and right of way when pedestrian crosses).

Sacramentality (We are a sacramental Church: what does that mean? God is present with us in every circumstance. A people with the imagination to see God in every circumstance. Sacramental imagination. About our human identity. We are loved by God, called into being by God. Sacramentality: the vision to see that.) Creation is essentially good. (Different from other perspectives.) (Vatican 2: Encounter with Christ)

**Before you begin...**

Lent: not specifically covered – but should be covered during collective worship. Whole school.

Passover in Year 8 to look at Lamb of God – NB Last Supper not necessarily a Passover... debatable

1. (Seeing. What it means to see. Perspectives, Magic Eye picture... surface/something beyond... (Escher) How we see the world, how we learn to see the world. How we can dull our imagination... eg through the eyes of the soaps/Daily Mail... God – creator, we are created in image of God, creativity...) (The ability to see God in the midst of life. – Daniel O’Leary)

* Concept of signs and symbolism – ritual (Zebra crossing... changes in character when it’s used – it becomes pavement and right of way when pedestrian crosses).

Sacramentality (We are a sacramental Church: what does that mean? God is present with us in every circumstance. A people with the imagination to see God in every circumstance. Sacramental imagination. About our human identity. We are loved by God, called into being by God. Sacramentality: the vision to see that.) Creation is essentially good. (Different from other perspectives.) (Vatican 2: Encounter with Christ)

**Year 9 Unit 1** Resource ideas:

Eg who said what?/draw a scientist.

See also Catholic Link.com quotes from scientists about faith

Egs XX believe in astrology/ghosts/….)

Stewardship & Climate change resources (CAFOD) - Lesson plans, CST, worksheets, ppts, video clips, campaign tools, online quiz, board game, etc

I have explored the beauty of creation and recognise God’s glory and power in it.

I have made practical steps in responding to God’s call to look after creation.

**Unit 3**

Resource – trace science thru decades eg in medical practice vs speed of devt of moral decisions

Monty Python parody on all things bright and beautiful

**Unit 4** Resource suggestions

Role of Mary - Make a resource about Mary – what Church teaches about Mary

Sr Mary Stephen video

Rachel the Hermit

Types of vocation

The Summons - hymn

Scripture action sheet – Resurrection/ Pentecost

Word Splat

Art – Fra Angelica

Template with elements of rites – marriage etc

Ignatian spirituality

Reflection ppt

**Philip and Anthony’s other unit content –**

***Christianity and other faiths.***

The nature of Christianity as a religion, what makes it distinctive from other faiths – especially the other two monotheistic faiths with which it shares a common heritage: Judaism and Islam. An understanding of what these three faiths hold in common and what separates them.

***Catholicism and other denominations***

The nature of Catholicism in contrast to other Christian denominations. An understanding of what is held in common and what is distinctive – with a particular focus on beliefs, practices, sources of authority and forms of expression.

NOTES

Resource – MLK spoof website

[www.networksolutions.com/whois](http://www.networksolutions.com/whois)

[www.martinlutherking.org](http://www.martinlutherking.org)

Evaluate a range of sources and ask: Who is writing, what for, what might they gain from it?

* “Divine wisdom in human words”.A Towie
* “Divine wisdom in human lives”

“Divine wisdom in human teaching.”

VARIOUS IDEAS WE HAD!!!

RESOURCES??:

MESSAGE OF THE HOLY FATHER FOR THE 49th WORLD DAY OF PRAYER FOR VOCATIONS

concise Statement on God’s love go to https://w2.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf\_ben-xvi\_mes\_20111018\_xlix-vocations.html

Pope Francis during his homily at Holy Mass in the Chapel of Santa Marta.

He (The Lord) has a dream. His dream is about us. ‘Oh, how beautiful it will be when we are all together, when this and that person will walk with me… then I will exult!’ To offer you an example that can help us better to understand: it’s like when a young man or a young lady thinks of their beloved: ‘when we will be together, when we marry…’. It is God’s dream.”

“God thinks of each of us and loves each of us,” the Pope continued. “He ‘dreams’ about us. He dreams of how He will rejoice with us. That is why the Lord desires to ‘recreate’ us, He wants to renew our hearts so that joy may triumph.”

Pope Francis Journey towards Easter (Trust in Love of God)

God does not only go as far as possible to show us His love for us, to the point of death on a cross, but also shows us the power of this love. The love of God is not only capable of entering into every aspect of our experience in an act of complete self-sacrifice, but it shows that even the darkest parts of life, even death itself, will not have the final word. Love is indeed stronger than death, and we can trust in Jesus Christ that this is so. This is why the attempt by some Christians to deny the reality of the resurrection in the last century was such a damaging enterprise – if God did not really enter into history, and did not actually triumph over the powers of sin and death, then where is our anchor; in what would we be placing our faith?

**Idea for a resource – don’t lose this!**

**Assessment idea:**

AT2 (ii) “The best way to show your commitment to God is to keep the Ten Commandments.” Do you agree? Give reasons for your opinions, showing how you have considered other points of view

Resource ideasY8.3:

Beatitudes as an illustrated ppt (CAFOD)

Confirmation resources (CAFOD

Possible future unit:

**1.Why should we care about others?**

Explore whether pupils think we/they should or should not care for others and reasons for their views.

Examples of caring in the world. Some pupils may be carers.

**2Why does the Church care for others?**

Examples in scripture - Matt 25

Caring for everyone – corporal works of mercy

Caring for poorest and most vulnerable first - Option for the poor (I Cor 12:21-26)

**3How does the Church care for others?**

In today’s world in UK and globally – healthcare, humanitarian response, HIV/AIDS care (scale!); SVP….

**4. Why are there sacraments of healing? What are they?**

Reconciliation – recap Y8….

Sacrament of the Sick:What is it? What happens in the Sacrament? Laying on of hands, two anointings.

Look at prayers used which mirror scripture.

**5.Sacrament of Anointing of Sick**

Why do we have it?

Where did it come from? Scriptural basis. Scripture – James 5:14-15; Blind man in Mk 8:22-25

What does it ‘do’?

**6.Caring for the dying**

Viaticum; what IS ‘a good death’?- explain this is NOT euthanasia but about dignity, dying in faith etc; palliative care; hospice movement… death as part of healing…

**7.How do I care for others?**

**Also….**

**Work this into Eucharist in Y7?:**

* Discuss the meaning of “sacrifice” and ways in which the Eucharist unites us with Christ’s sacrifice and how we are called to sacrifice ourselves for others.
* Explore the symbolism of breaking and sharing bread, and pouring and sharing wine; and of brokenness and self-giving as a sign of God’s presence in the world. Discuss how brokenness can be seen in two ways: brokenness in need of transformation and as a value in its own right. Jesus was broken on the Cross. In the Mass we re-present this in the breaking of the bread. This also reminds us that we are all broken people....??!! (REVISIT WHEN ANN FOWLER IS HERE!)

**Unit 3 alternative/supplement, depending what they choose in GCSE?:Peace and conflict**

Peace is more than the absence of war; justice is necessary for peace to exist. Why is justice necessary for there to be peace?

- Explore what peace is: in pupils’ own opinions and experience, and in Church teaching eg. Pacem in Terris

- Visit Pax Christi and CAFOD to find examples of how Catholics work for peace in conflict situations around the world and comment on them

Just War; Jesus in the temple; love of enemies

Truth Commissions (S Africa, Peru, Rwanda, etc)?? Restorative justice vs retributive justice.

PUT 2 OPTIONS IN HERE SO THEY CAN CHOOSE DEP ON WHICH GCSE CHOICES THEY MAKE – PEACE AND JUST WAR ETC OR HUMAN RIGHTS? OR DO IT AS A SUPPLEMENT.

???

Resurrection appearances

• The resurrection was an historical event involving Christ’s physical body, testified to by those who saw the Risen Jesus and verified by the empty tomb.

• The resurrection is not a resuscitation or a return to earthly life; it is a transcendent event in which Jesus is no longer bound by space and time.

• The truth of Jesus’ divinity and of his words and teaching is confirmed by the resurrection, which fulfils the promises in the Old Testament and Jesus’ earthly promises.

• The accounts of the resurrection of Jesus differ, but the main aspects are similar: at first, the presence of Jesus is not recognised; Jesus then names or communicates with the person or people, which prompts recognition, following which Jesus sends them on a mission.

•

• The resurrection appearances still speak today, and transform the way Christians see and respond to the challenges of life.

• The Ascension marks the entrance of Jesus’ humanity into heaven, and his promise to be with us forever (Matt 28:20).

• Where Jesus has gone, we hope to follow; Mary, through her Assumption into heaven body and soul, is an anticipation of the resurrection of others who will follow (CCC 963-970).